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Mount Hermon School motto: As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.—*Psalm 133. 3.*

RELIGIOUS THOUGHT AND ACTIVITY.

Every signer of the Declaration of Independence but one was a Protestant.

"Are there no prophets left in Judah?" asks the "Dearborn Independent." "Are there only profiteers?"

The churches affiliated with the Sacramento (Calif.) church federation have mapped out a five-year simultaneous evangelistic campaign.

In Tacoma, Wash., the evangelical preachers dropped out of the local ministerial association for cause, and formed an evangelical ministerial association.

The railroad branch of the Y. M. C. A. enrolled 145,000 members in 1920. Over ten million meals were served, and over four million beds provided. Seven thousand men were enrolled in Bible classes, and ten thousand in gymnasium classes.

On a recent Sunday a young educated Russian was baptized in one of the New York churches. He has returned to his own country as a missionary. **The first time he ever saw a Bible** was when he was presented with one in his own language at Ellis Island by a missionary of the New York Bible Society.

It is said that Richmond, Virginia, is **the leading Baptist city in the world,** having twenty-eight white and thirty-seven Negro Baptist churches with a combined membership of 60,355, out of a total population of 172,000. In other words, there is one Baptist to every two and five-sixths of the city's population.

Dr. R. A. Torrey has gone to China for three months in response to a very definite appeal, under the auspices of the Milton Stewart Fund. He will deliver addresses at several Bible conferences. He will be joined by Prof. M. G. Kyle of Xenia, O., who is now in Egypt. Prayers are asked for this service in China.

Dr. John Douglas Adam, until recently professor at Hartford Theological Seminary, has been invited to the pastorate of Highbury Quadrant Church, London, but as he has decided not to undertake the full duties of a pastorate again, Dr. Adam has intimated that all he can do is to supply the pulpit for an indefinite period. This offer is likely to be eagerly accepted, and the officers of the church may make arrangements for the pastoral responsibilities to be assumed by another minister.

Rev. G. A. Johnston Ross, D. D., who has been spending his sabbatical year in Hawaii, has suggested that island as a center for rest and study on the part of missionaries and missionary pastors. Its relative nearness to China and Japan, its ideal climate, its multiplicity of races as a clinic, "the western outpost of Christianity and the eastern outpost of the non-Christian religions of the Orient," are among the advantages specified. A rest house and college, with library, would have to be erected and staffed.

Miss Grace Dodge, founder of the National Board of the Y. W. C. A., was remembered and honored by the celebration of her birthday, May 21, as Grace Dodge Day throughout the Association. A Y. W. hotel now building in Washington, D. C., will be named the Grace Dodge Hotel.

"We want women visitors, whether on

business or pleasure, to feel at home," said Mrs. John D. Rockefeller, Jr., who is chairman of the housing committee of the National Board, Y. W. C. A., under whose personal supervision the hotel is being erected. "The hotel is designed to care for women transients as well as business and professional women employed by the government. Every effort has been made to make the hotel complete and pleasant, and yet inexpensive."

When the news of Dr. A. W. Halsey's death reached the offices of the Presbyterian Board the clerical staff on their own initiative determined to express their love and devotion in some tangible form, and gave a generous contribution toward a memorial to him on the foreign field. Others among Dr. Halsey's friends suggested that this gift be made the nucleus of a larger appeal, and this has been approved by the board and by the General Assembly.

The goal that has been set is $100,000, to be used in the following order in those fields which were Dr. Halsey's special care: $25,000 for a press building and plant in West Africa, $50,000 for a building in connection with the enlargement of the Union Press in Syria, and $25,000 for a building in Mexico, the nature and location of which will be determined by the mission.

Gifts may be sent to Dwight H. Day, treasurer, 156 Fifth Avenue, New York, marked for the **"Halsey Memorial Fund,"** and designated for either country, if desired.

One of the greatest events in the history of the Negro race is the announced publication in Germany of fifteen volumes of **African folk-tales and poetry,** says W. E. Du Bois in the "Crisis." It is to be edited by Leo Frobenius, and is called "Atlantis." The announcement says:

"During many years of exploration Leo Frobenius has gathered these documents, and now at last, sifted and arranged, they are ready for their first complete publication. The blameless Ethiopians, 'beloved of the gods,' awake again in this strikingly magnificent poetry of Africa, which hitherto was hardly dreamed of. The discovery of primitive Negro art is now followed by this revelation of Negro literature. It pictures in surprising colors clear-thinking men with depth of soul, peoples with pure serenity of mind, poets of astonishing deftness. Here humanity speaks with world-wide feeling, here are wonderful motifs from a field unspoiled by the hundreds of Romance and European poets on stage or vaudeville, in tale on tale here pulses a strikingly original style glistening in its peculiar beauty like the pillars of a classic temple."

This monumental work will be immediately translated and published in English.

Now we are told that the **China famine relief funds** have to a large extent fallen into the hands of Catholic organizations, and have been distributed in the fashion for which Romanism is noted. Speaking of the sore needs in her district, and the scanty funds that have been available from the relief sums sent from America, a missionary says:

"The sad part is, the Catholics are getting practically all the funds. Fifty thousand dollars was voted for our district, and $10,000 was handed over to the Catholics several weeks ago, before anything was given out to Protestants. We are now informed that they will get most of the balance. A representative of the relief committee tells us that the Catholics have the organization. We have just learned that twenty-seven Catholic missionaries have appeared on the ground, and are taking in lots of children as the result of the money granted them.

"This is the old game of Romanism, and will net them thousands of children that they may bring up in the Catholic teaching. Let Protestants, in sending money for famine relief, send it direct through Protestant missionary boards or the faith missions,—then they will know that the money will not be used for Catholic propaganda."

The American Bible Society does not always find it easy to get adequate reports from its colporteurs. One of its agency directors writes:

"I have frequently said that most of our workers would make poor newspaper men. They take so much for granted. They have no imagination when it comes to telling their experiences in Bible work.

"Some years ago I tried to get a report from a man who had done colportage work

in New Mexico. All my letters were unavailing. He had no story to tell, had gone through no special experiences, and knew of nothing that would interest anyone else. During that year I made a trip to New Mexico, and arranged to meet this brother. I began to question him about his work, and found that he had been caught in a cloudburst, which had carried away his buggy and a box of Bibles, and almost took his life. He had been waylaid and beaten because he did not heed a ruffian's command to leave town. Dogs had been set upon him, and his face permanently scarred by the encounter. But to all my questioning he insisted that nothing had happened worth reporting!"

A statement from the White House says:

"Many inquiries have come to the President relative to a contemplated nomination of a **diplomatic representative to the Vatican,** and the President has thought it best to answer all of them by the public statement that no consideration has been given to such a step, and there will be no occasion to consider it unless Congress by the enactment of law provides for such representation. The President does not understand that any such proposal has been made to Congress."

Dr. Maurice Francis Egan, former minister to Denmark and a prominent Catholic layman, is quoted in the New York "Sun" as saying that the reasons impelling France and Great Britain to renew relations with the Vatican do not seem to hold in the case of this country. He explains:

"We have no colonies where foreign missionaries are engaged. The Philippines difficulty was happily and quickly settled by Mr. Taft under the Roosevelt administration. The domestic arrangements of our American dioceses do not call for interference by the civil power. A free church in a free state is a good working arrangement. It suits us Americans very well. We are instinctively opposed to foreign entanglements, and find Washington's ideal applicable to the Vatican no less than to more mundane governments. . . . . Our own archbishops and bishops can very well represent us at the Vatican as in the past, and leave no heartaches."

Will Dr. Egan explain the last sentence?

At Last!

Old South Church, Boston, has at last asserted its stand for that independence which is an original feature of Congregationalism. When notified by the Suffolk West Association that its assessment for 1921 was set at $80,000 (it was $32,000 in 1920), Old South made reply in part as follows:

We are at a loss to understand by what authority the various demands and specifications contained in your communication are put forward. The Old South Church, in conformity to the elementary principles of Congregationalism, recognizes no legislative power in matters of doctrine, discipline, finance or otherwise outside its own membership, and has never directly or indirectly granted any such power to the Suffolk West Association, to the Massachusetts State Conference, or to the National Council. We infer that those who are now undertaking to specify the amounts which the several churches ought to contribute to denominational benevolences realize that these specifications are without effect except as the opinions of the various individuals indorse them, and that no church is bound to comply with them except as they may commend themselves to its independent judgment. At the same time, the fact that these calls are sanctioned by bodies of such standing and influence, and are made with all the air of legislative authority, tends to constrain the churches, though by no means satisfied as to the wisdom of the proposed expenditures or as to the justice of the requirements, to endeavor, often with great hardship, to comply with the demands rather than give an appearance of disloyalty to the denomination.

The Old South Church believes that it is time for a halt to be called in a process which is, in essence, the laying of taxes on the churches by self-appointed assessors, and therefore desires to put on record its declaration that it does not regard the so-called apportionments as imposing upon it or upon any other Congregational church any legal or moral obligation whatsoever, and its protest against the further exploitation of the churches under color of an authority which rests on no more substantial foundation than the volition of those who have assumed to exercise it.

The American Indian Institute.

The American Indian Institute was opened in 1915 on a 100-acre farm adjoining Wichita, Kansas. The control is nondenominational, but Christian. Rev. Henry Roe Cloud, the principal, is a Winnebago Indian, a graduate of Mount Hermon School, Yale University and Auburn Seminary.

It is the plan of the Institute to train Indian workers, who not only will lead the 300,000 Indians of the United States to better citizenship, but also the 100,000 in Canada, the 30,000 in Alaska, and the 20,000,000 or more in Mexico, Central and South America.

Though the Institute has been in operation only five years good results already have been achieved. One former student, an Assiniboine Indian, has completed an electrical engineering course and is earning $8 a day in Wichita. A graduate from the class of 1919, a Pawnee, is in Fairmount College. A Comanche and an Osage from the 1920 class are at Friends University, and a Winnebago of the 1920 class is at Hope College. Another graduate, a Thlinget of Alaska, is a traveling salesman.

If white children were brought up in idleness, being assured that all they had to do to make a living for themselves and their posterity was to visit an agent at intervals to sign a receipt for provisions, do you believe that when they grew up they would amount to anything?

Men of national prominence are today advocating a change in the governmental policy of treating the Indian. Hon. Franklin K. Lane has said:

"It would be better, far better to sever all ties between the government and the Indian, give him his own and let him go his own way to success or destruction, rather than keep alive in the Indian the belief that he is to remain a ward of the government."

Other men agree with Mr. Lane. The time will soon come when the Indian will be told to shift for himself. Friends of the Indian will welcome the day, but can America afford to let more than 300,000 people, who ought to be producers, go their "own way to destruction"?

The American Indian Institute offers a constructive program for training the Indian to be ready to "go his own way to success" before the government entirely abandons the policy of wardship. The plan is to act at once, selecting men from various tribes, and after training them at the Institute for their part in the great program to return them to their own people where they can in turn prepare others.

Educational Conference.

What is believed to be the first conference of all the agencies of the church engaged in educational tasks was held at Garden City, Long Island, in May. The theme of the conference was "An Adequate and Unified Educational Program for the Church."

The conference was called and all the arrangements for it carried out by a joint committee representing the Federal Council of the Churches of Christ in America and the various interdenominational organizations carrying on educational work, such as the Sunday School Council, the International Sunday School Association, the Council of Church Boards of Education, the Missionary Education Movement, the World's Sunday School Association, the International Committee of the Young Men's Christian Association, the National Board of the Young Women's Christian Association, and several others.

Each of the interdenominational organizations sent officially designated representatives to the conference, and the educational and Sunday school boards of the denominations were also represented.

The main topics considered were: the church's educational responsibility, the educational program of the local community, the church's educational work in centers of higher learning, and an adequate educational program for the church as a whole. Special interest centered around the discussion as to steps which might be taken to relate the various educational programs in the local community to each other in such a way as to secure a community system of religious education.

It is well, writes Dr. Curtis Lee Laws of the "Watchman-Examiner," to remember that the central letter in "sacrifice" is "I."

Playtime at the Massachusetts Christian Endeavor Conference at Northfield last August.

FEELING AFTER GOD.

We often wondered what effect would be produced upon our American boys who went overseas, especially those who had had little contact with Roman Catholicism, when they reached a country whose villages and roadsides are full of churches and crucifixes and all the external paraphernalia of Roman Catholicism. Wherever they were quartered the most prominent feature in the landscape was likely to be a church, a stone building hoary with the history of centuries. Yes, and we must not overlook the genuine piety of the simple villagers, as expressed in their home life no less than in attendance at church functions.

The personal experience of one who was an officer in the A. E. F. is thoughtfully and beautifully traced in the "Catholic World." Reared a Protestant, he was never stirred by any love or hope of God until one day, seven years ago, his professor of philosophy at the university read the words, "In the beginning God," and paused. His interest was arrested, he felt brought into touch with God.

The war came. He enlisted at once, and threw himself into the cause with high ideals of service and democracy.

Romanism first interested him the night before his outfit boarded a transport. A number of his men were nearly frantic to see a priest. What sort of a church was it that could count so much to the men?

After landing in France he accompanied a brother lieutenant to a village church one day. The solemnity and reality of the presence of God impressed him. Arrived at length at quarters in a village near Langres he began to drop in to the church, partly with an awakened interest in Catholicism, partly with a vague sense of spiritual need. "Very often I dropped in to the quiet dimness of the little church, and there on my knees I started to pray." Though living the average life of an officer at the time, on and off duty, the writer was evidently of an unusually serious and religious type.

At length he went to the front, and "had a great certainty of God." Then peace, and a nervous and physical reaction, with a plunge into a feverish round of pleasures. But the religious habit prevailed. In various cities visited he spent a few moments in devotion in the churches. At Châlons he bought a silver crucifix, and hung it on the string around his neck with his identification tags.

After his return to the States, and demobilization, he had a position as lifeguard at a seaside resort. The sea and the sky encouraged religious meditation. There was only a Catholic church on the island. One Sunday he went to mass, and studied more and more about Catholic doctrine, and so on step by step until last Holy Week he was baptized and went to confession.

It is the record of an esthetic and mystical soul in his feeling after God along a certain line. We do not think there were many such cases, although unquestionably many another came to see over there the earnest spiritual devotion of a Roman Catholic people under the strain of bereavement and trial,—possibly at its best. Protestantism offered no such ready material assistance to spiritual impulses as were always at hand in the Roman system.

FIVE PORTRAITS OF JESUS.

An illuminating study of the testimony to the person and work of our Lord is given in the "Review and Expositor" by President Philip Wendell Crandell, D. D., of Kansas City Baptist Theological Seminary, under the title "The Five Portraits of Jesus." These five portraits are seen in the different stages or aspects of Christian life and teaching in the New Testament. In other words, the New Testament material presents pictures of our Lord changing from time to time according to the progress of Christian experience. It is a progressive change which is logically followed today in evangelization and the edification of believers.

The first portrait, which President Crandell calls the "Portrait of the Evangelical Propagandism," is that seen in more primitive form in the early preaching in Acts, and more fully in the synoptic Gospels. It is the story of the historic Jesus.

Next comes the "Portrait of the Christian Edification," that is, the picture of our Lord as presented to converts grouped into churches. They had heard and believed the story of Jesus; what they now needed was an exposition of His life and teachings. This portrait, which chronologically was the first to be recorded, is found in the epistles of Paul and Peter.

The third portrait is the "Portrait of the Transmitted Gospel," and is found in Hebrews, written probably about 67, President Crandell thinks. It is the picture of Jesus visualized by the second Christian generation and corroborated by their own experience.

Next is the "Portrait of the Ripened Reflection," that given by the apostle John in his Gospel and epistles. It exhibits a view of Christ growing out of the brooding heart of one who knew Him in the flesh and reflected on his experience for sixty years or so.

Lastly there is the "Apocalyptic Outlook," showing Jesus as a present helper for the church as it entered a period of persecution, and on into the future.

Dr. Crandell examines the traits of each picture to see if they represent one person under different aspects. He finds the same outline and features, with different coloring and emphasis to suit the particular occasion of each.

His argument is corroborated by an analysis of the names and titles applied to Jesus in these five strata of the New Testament.

The conclusions he draws from this study are:

The five portraits are in every essential particular the same;

The fancied differences between the synoptic and Johannine portraits are imaginary;

The supposed evolutionary necessity for pushing John's Gospel into the second century does not exist;

The idea that Paul is the real author of Christianity is seen to be erroneous;

The notion that the doctrines of the atonement are not in the original thought of Christianity is refuted;

The notion that the Apocalypse is a Christian rehash of a Jewish Apocalypse is shown to be baseless; and

The evidential value of the correspondences in the various strata is almost incalculable. "These views, so different in angle, so extended over the decades, so corroborated by each other and by the Christian experience of those who presented them and those to whom they came, are no fancy sketch,—they are stereoscopic photographs of an actual Figure."

CURRENT THOUGHT.

A writer in the "Jewish Quarterly" propounds the theory that heterodoxy in regard to intermarriage, on which the whole **book of Esther** hinges, accounts for the exclusion of the religious element in the book.

The confessional is put on a new basis by the latest suggestions of psychology. Psycho-analysis is simply the method of confession to a doctor. In the case of children the mother is the natural confessor, and it is shown that the troubles and fears of childhood, many of them groundless but none the less real and harmful, have been dissipated upon confession to a wise, tactful mother-confessor.

"At the close of the service I met a ministerial friend," writes one. "We fell to discussing the preachers of the day. He gave me a slice of recent experience. 'I went to hear ———. The church was crowded. He preached a daring, eloquent, evangelical sermon. I believed every word of it. I was thrilled, delighted! But had I been an unconverted man I could have listened to it all, Sunday by Sunday, and lived like a devil through the week. I went to hear ———. I didn't agree with his theology, it was antediluvian. Doctrinally I didn't believe half he said. But **he saved me with every word of his mouth.'**"

The proper **attitude of Christians to Zionism,** says Rev. Thomas M. Chalmers of New York, is expressed in Ezekiel 37. 9. Believers are commanded to pray for spiritual life for Israel. God only can make the new Jewish nation spiritually alive. Christians should ask Him to do this, and they should treat all Jews kindly. But Zionism is bent on its own way, and true Christians have no call to help it, just as no true disciple of Jesus could consistently aid the rabbis and scribes who were dogging His steps at every turn. In the end God will overrule the work of the Zionists for His own purposes, just as He did that of the men who drove Jesus to death.

Christians have an intense interest in the Zionist movement. Zionism is clearly fulfilling the predictions of God's Word. With the return of Israel the times of the Gentiles must end, and the millennial age of glory break upon the world.

THE MINISTRY OF HYMNS.

A writer in the "Methodist Recorder" recalls a ballot taken over thirty years ago on **favorite hymns.** He says:

The first four, in order of popularity, were "Rock of Ages," "Abide with Me," "Jesus, Lover of My Soul," and "Just as I am, without One Plea." With the possible exception of the last, I think a ballot taken today would give much the same result. It is certain at least that no hymn written during the last forty years would seriously rival these in popularity. There is no Wesley, or Watts, or even Cowper, in our midst today. Few of today's hymns are at all sure of immortality. Kipling's "Recessional" seems likely to live, and perhaps Miss Lathbury's "Break Thou the Bread of Life," but not many others. There was a quality of timelessness about the old hymns that one may reverently term inspiration. Even the best of the modern hymns seem to lack that note. I think we shall have to wait for another great revival before we create another series of great hymns.

It is impossible for one to be told how to write a hymn, says Chas. H. Gabriel in "Epworth Herald." The best hymns are the shortest. Superfluous words used to perfect the meter or supply the rhyme are the weak links in its chain. **A hymn should possess four D's**—divinity, dignity, depth, and diction. Every line should be an argument progressing logically, intellectually, and with continuity. Its diction should be scholarly, and its rhetorical persuasion carefully studied. A lamentable abuse of diction and rhetoric, resorted to by many hymnists merely for the sake of rhyme, is that of transposing words of sentences until they rob them of all dignity and impressiveness.

This stanza from Faber's famous hymn is an example of perfect hymnography:

> For the love of God is broader
> Than the measure of man's mind;
> And the heart of the Eternal
> Is most wonderfully kind.

In its relation to the complete hymn not one word can be added to or taken away from it.

Very many of the old hymns are based upon war, fear, death, punishment, and kindred subjects. In their day religion must have appealed to the younger generation more as a condition in which to die rather than to live. To be a Christian

today means to wear a smiling face, to have a cheerful heart, to be the happiest person living, and naturally to want songs of faith, hope, and joy, devotional songs, songs of gratitude and endeavor, songs that will help us to help others, songs that will strengthen us to so live that sorrow will be sweetened and even death be swallowed up in the joy of service of Him who gave music to the world.

A fascinating story of the building-up of an African hymnology by Nyasaland Negroes was told by Rev. Donald Fraser at the annual meeting of the Religious Tract Society in London.

For the African, said Mr. Fraser, music is a great instrument of salvation. It thrills him through and through—but it must be African music. "You can sing an English tune twenty times, and the African will murder it the twenty-first time." Mr. Fraser told how (with no knowledge of music himself) he has held musical festivals at which prizes were given for the best native tunes to Christian hymns, and gradually **a great body of native hymns** has been built up by these bookless, unlearned Central Africans. "The old war-songs are used today to stir not the war-like but the missionary spirit; the old dance-tunes, once inciting to vice and wickedness, express the most tender emotions of religion." They were soon coming to the R. T. S. to ask them to print these African hymns.

One of the numerous signs of the increasing vitality of the Church of England is a strong movement for **improving its congregational singing.** Mr. Martin Shaw has been a bold pioneer at Martin's and Kensington Town Hall, where every Sunday he conducts a practice of the whole congregation for half an hour before the service, and during the service directs the singing with his baton.

The Dean of Manchester recently adopted a similar plan at the Cathedral, where the congregation numbers between 2,000 and 2,500. "Once granted that congregations should sing," says Dean McCormick, "why should they be content with making 'a joyful noise'? Preachers are expected to prepare their sermons, choirs their anthems, why not congregations their praise and hymns?" The Dean points out that, the psalms being poetry, and often dramatic poetry, the meaning of the words can be brought out by the simple plan of allotting verses or parts of verses to choir, to congregation and to a solo voice.

Westminster Abbey is in future to have a congregational practice before the service on Sunday evenings under the baton of Mr. S. H. Nicholson, the organist. In the course of the first practice Mr. Nicholson gave the following simple hints:

Start each line firmly;

Don't drag at the end;

If you want a breath, don't take it in the middle of a line;

Don't invent harmonies; if you know the proper harmony, sing it; otherwise sing in unison;

It is fatal to rely on the choir and the organ.

To teach such self-reliance Mr. Nicholson made the congregation sing a verse without the assistance of choir or organ.

THE WORLD'S LARGEST BIBLE CLASS.

This claim is made in the "Christian Standard" for the **men's class of the First Church of Christ, Long Beach, Calif.,** conducted by Mr. George P. Taubman. Its membership roll is a little under 2000, and average attendance of members about 1500, although many men attend regularly who are not enrolled members. Those who are not in their places at 10 a.m. are not counted.

The only building in town that will accommodate the class is the municipal Auditorium, seating 3500; and on special occasions this has been filled.

The men run the opening exercises to suit themselves. They sing, welcome visitors, plan class benevolences and discuss class affairs with rare freedom and comradeship, and then for thirty minutes sit quietly and reverently while they listen to the plain teaching of the Bible lesson from the lips of Mr. Taubman.

Their teacher has a free hand. He is never asked to soft-pedal. He fearlessly denounces the polite sins of society, the

card-table, the theater, the pool-room, the cigarette evil; and the men, instead of mumbling about "blue laws," cheer him.

When the new church building collapsed, the class raised $50,000 among the citizens for its rebuilding.

The class publishes an eight-page weekly, "The Self-starter." "It is well named. It fits the class. Taubman's men are always on the go."

A Bible class whose attendance ran toward the thousand mark was conducted **in Washington, D. C.,** last winter by **Mrs. Selden Spencer,** wife of the senator from Missouri.

Mrs. Spencer is the daughter of Rev. James H. Brooks, D. D., who presided over a Presbyterian flock in the same St. Louis church for forty years. She found in Washington, as elsewhere, that the spirit of the age and the variety of activities inclined even the religiously minded toward mental unrest, and had a tendency to keep them outside the church. She saw that ignorance of the Bible was getting to be a dangerous thing, and she embraced the opportunity to gather into one studious assemblage the wives of senators and representatives.

"Our Bible Reading Class," Mrs. Spencer explained, "developed from Dr. Charles Wood's inspirational suggestion to me,—'Throw out your anchor.' I was entertaining the pastor of the Church of the Covenant, and when he asked me how I was enjoying Washington life I replied: 'I fear I am slipping.'

"'Then why don't you throw out your anchor?' were his next words.

"'But what can I do in this vortex of social and political life?' I asked. 'It is so difficult to refuse the social pleasures and so easy to go along the lines of least resistance. What can I do? The only thing I can think of would be to start a Bible reading class, and I don't know just how great a task that may be.'"

The class met at first in the home of Mrs. Stephen B. Elkins, then moved to the Washington Club, and when the attendance reached 700 it was offered the ballroom of the Willard Hotel.

The members of the class usually do all of the reading, and the seriousness of the study is made obvious by the close application to the topic and prompt attention to the hour for the service. There are no stragglers arriving late. There is no music, nothing to distract from the concentration on the lesson at hand.

Still another large Bible class is that conducted by **Mr. Wm. J. Bryan** at his winter home **in Miami, Florida.**

Mr. Bryan is teacher of a class in the Presbyterian church, of which he is a member. The class grew so large that it was necessary to take it to the bandstand in the park, surrounding which are several thousand seats. Every Sunday morning these seats were filled, and hundreds stood, while Mr. Bryan delivered an address on the Sunday school lesson.

"They are really great sermons," wrote Dr. H. C. Morrison in "Pentecostal Herald." "He covers a wide range of practical thought, and always concludes exalting the Lord Jesus and impressing upon his hearers a profound reverence for the Bible, and the importance of a regenerated heart and a life of consecrated service to Christ and humanity. These lectures on the Sunday school lessons are always closed in time for the people to attend their various churches. I am confident that at some of these lectures Mr. Bryan speaks to between three and four thousand people. There is the most perfect order, and thoughtful attention. He is sowing good gospel seed in thousands of hearts."

BY WAY OF SUGGESTION.

"Why," Cecil Rhodes was once asked, "do you always give a check to every ne'er-do-well who whines to you for help?"

"Well," replied Mr. Rhodes, "a man once came to me in Cape Town, and said he was on his beam ends, and would I lend him something? I didn't like the fellow's face, and refused. That same night he committed suicide. That was a lesson to me, and since then **I have never dared to refuse money** to folks who are hard up."

It is related of a witty Episcopalian rector in Virginia that in connection with the nation-wide campaign he promised to have ready on a certain day a book he had compiled with the title, **"What the Average Churchman Knows about the**

Episcopal Church," and that he would present autographed copies free of charge to the first twenty-five persons who applied. When the time came they received books that were blank after the title page!

A clever device for **collecting money for the charity hospitals** of London is to be found at stations of the underground railways,—a clock face with a hand pointing to the seconds, and a small nickel-in-the-slot device at the side. The machine is inscribed:

"It costs a penny a second to maintain the charity hospitals in London. Will you not carry out this work for one second?"

And when anyone drops in his penny, the second hand moves to indicate the length of time he supports the hospitals of the city.

The method of collecting which Paul recommends was in all probability that which he himself practised,—"Upon the first day of the week," etc. It is expressly said that each was to lay up by him—that is, not in a public fund, but at home in his own purse,—what he wished to give. But what is chiefly to be noticed is that Paul, who ordinarily is so free from preciseness and form, here enjoins the precise method in which the collection might be made. That is to say, he believed in **methodical giving.** He knew the value of steady accumulation. He laid it on each man's conscience deliberately to say how much he would give. He wished no one to give in the dark.—Marcus Dods.

A new kind of library being tried in some churches is called **"the shelfless library."** The books are placed on a table in the church entrance, and a label pasted in each, reading as follows:

"Help yourself to this book! The only condition is: Put it not on a shelf, but on your reading table, to be read without undue delay. Let the rest of the family read it if they like. Then return it to the church.

"Write your name on the first blank page inside, so that later readers may know with whom they may find pleasure in discussing a new book."

Any interested individual, or the Young People's society, can keep oversight of such a library, which operates itself, and indeed has also been called a "self-service library."

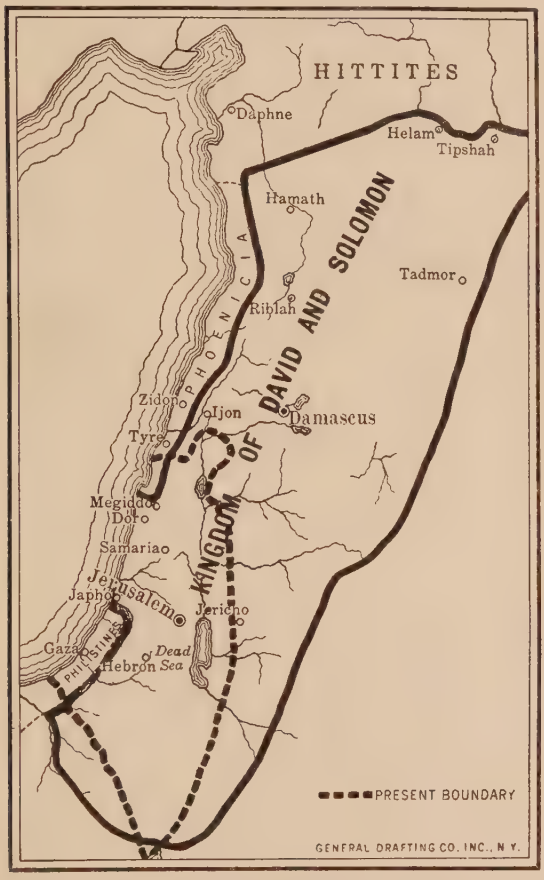
Some of our churches regularly spread **the Lord's table at the evening services** on Sunday as well as at the morning service, says the "Christian Standard," organ of the Disciples of Christ. Usually, instead of having the emblems passed through the congregation in the evening, those who desire to commune are invited to occupy the front seats, while the deacons serve them. Many persons are unable to attend the morning hour of worship. This custom affords them opportunity to participate in this most solemn and enriching experience. Then, too, it gives a tone of devotion to the evening meeting which can be secured in no other way. We have made much of the Lord's Supper in the Restoration movement. There is yet much beauty and power undeveloped in this sacred ordinance. It is given central place on Sunday morning. Why not exalt the evening service with the great memorial?

Bishop Wilson of Calcutta once asked Elizabeth Fry whether she had found any particular passage of **Scripture useful in dealing with criminals under sentence of execution.**

"I can have no hesitation in answering that question," replied Mrs. Fry. "One passage I have found far more effective than any other, and the simple reading of it has proved most useful. It is the story of the woman who was a sinner, who came to the house of Simon the Pharisee when Jesus sat at meat, and began to wash His feet with tears, and wipe them with the hair of her head, and kissed His feet, and anointed them with the ointment (Luke 7. 44). This has softened many hearts, and made eyes weep that never wept before."

"One day I was going by 'bus to a neighboring village," says one, "and while waiting I observed a young man whose walk told me that he was a commercial traveler. I asked him if he was going to the village which I was about to visit. I found that he had the same destination, and we got into further conversation. Then I ventured to ask him to say 1—2—9. He seemed surprised at my request, but I went on urging him to repeat the figures three times: 1—2—9. After some hesitation he

did so. Then I asked him if he ever read his Bible. He replied that he did so sometimes. I told him to turn up at 1 Samuel, chapter 2, and verse 9, and he would there find what I called **the traveler's text.** I left the matter there, and of course prayed over it."



The "Literary Digest" printed this map, and a full page map of "Palestine" as shown by the broken line above, with a page of descriptive reading matter, in its issue of May 28. This is the Palestine covered by the British mandate.

Who'll Win in Palestine?

A personal visit to Palestine leaves no doubt in the mind of Rev. J. Frank Norris of Fort Worth, Texas, as to the future hold of the Jews upon that land. Writing in the "Baptist Standard" he says, in part:

"The Arab scratches the fertile fields with a wooden plow, still treads out the grain with the oxen and grinds it by handfuls at 'the mill.' But only a casual glance at a new and modern Jewish village will convince any man what is going to happen. I visited one at the foot of Mount Carmel, near Haifa. The irrigated land, with acres of orange groves, olive trees, almonds, figs and mulberry for silk worms, tells it all.

"To further illustrate how the Jew will get the land, and on peaceful lines of the survival of the fittest, I saw two gangs at different places working on the road. One gang of Arabs below Hebron was there for the purpose of breaking rock for the new pike, but they were all quarreling with the foreman. My guide said they wanted to quit, clamoring that they had worked enough that day. It was 10 a.m., and the whole fifty walked off with pay for only two hours. This out-Herods all the shorter hour campaigns from Russia to America. Near Nazareth I saw about the same number at work at the same business. It was nearly six p.m. They didn't so much as look up at our car. When I was told that they were Jews I stopped and took a picture of the entire gang. A man doesn't need divine inspiration to know what the result will be in a few years."

E. O. Excell.

A great Christian died when Edwin O. Excell passed away in Chicago on June 10. He is in the class with Ira D. Sankey and Charles M. Alexander as gospel singers known the world around.

Born in Uniontown, Pa., in 1851, he moved to the Pacific Coast when he was twenty years old.

There, according to his friends, he was a brick mason, studying music in his odd hours. According to the story, he had a habit of singing at his work. One day Sam Jones, "the Georgia evangelist," visited the place where he was working. Attracted by Mr. Excell's voice, he engaged him as a chorister, and for the next twenty years the two were inseparable.

Meanwhile Mr. Excell was composing hymns and publishing hymnbooks, which brought him fame and fortune. He was early identified with the Sunday school

movement, and led the singing at conventions in most of the states. For some years he has had a hand in the Winona Bible Conference.

He was as big in heart and faith as in body and voice, and hosts of friends will mourn his death.

"Mr. Excell was possessed of a voice which for range and power was said by competent authorities to have been without an equal during his younger years," said Charles H. Gabriel, famous gospel hymn composer, and friend and associate of Mr. Excell for forty years. "He could sing from low C in the bass to upper G in the tenor register.

"He was the owner of the largest hymn-book publishing house in America, selling annually well over a million books. There were no choirs in his earlier career, and he would lead as many as 20,000 persons in song unassisted.

"I traveled throughout the United States and Canada with Mr. Excell for many, many years, and knew him for a great man."

EUROPEAN NOTES.

The Basle Society of Missions decided to accept no new missionaries this year, owing to financial difficulties.

A committee has been formed in Geneva to organize evangelistic meetings in movie halls. The movement opened with good success.

The loan of 150,000 f. raised in Switzerland for a new edition of **"marriage Bibles,"** mentioned in a recent issue, resulted in subscriptions and pledges amounting to 274,000 francs.

"Services have been conducted in this or one of the adjacent halls for more than **17,000 nights in succession,"** said Mr. F. N. Charrington at the Great Assembly Hall, Mile End, London, on a recent Sunday evening. A record probably unique in the annals of evangelistic effort!

Knowing the place the "cloche," the church bell, holds in the life of French peasants, the American Committee for Devastated France (16 East 39th Street, New York), has created a memorial **Angelus Bell Fund,** through the medium of which bells can be donated to churches robbed and ruined by the Germans. In two hundred villages cared for by the committee there is only one bell! A bell can be bought for $100.

Dr. Cosmo Gordon Lang, Archbishop of York, visited a session of the Baptist Union meetings in London in April,—a historic event, for, as the chairman said, "in times past Baptists and bishops used to meet face to face; now they desired to stand side by side."

The archbishop spoke on reunion with a sincerity and passion that deeply touched the assembly. Any church that claimed for itself the title of THE church, he said, had no right to the title.

The episcopal church in Wales has shown by its actions since its disestablishment that it is going to seek its leaders among its racial kinsmen rather than in importations from outside its borders.

It is proposed that the archbishop of Wales shall hereafter be styled the archbishop of St. David's, since the see of St. David's is the oldest and most historic of the Welsh dioceses, having been held by that David who afterwards became the patron saint of Wales.

The English Board of Education has published a book called "The Hygiene of Food and Drink: A Syllabus of Lessons for Use in School, and Notes for the Assistance of Teachers," for free distribution in schools. "What this pamphlet does to old John Barleycorn is little short of criminal," wrote Kenneth L. Roberts in the "Saturday Evening Post." "The thought that the statements in this booklet are to be taught in the schools of England for years to come almost makes the liquor people actively ill."

"Why don't you spread your organization in this country as you did in Czecho-Slovakia?" **the Queen of Roumania** asked a group of American Y secretaries. They said they could not control the military regulations. The queen sent for the minister of war, and every door was opened, and in every one of the eighteen organizations in Roumania American secretaries have charge of the work, the government supplying all the huts, supplies and transport,—something that our own government never did.

The representative of the British and Foreign Bible Society who has charge of its depot in the city of Riga reports that certain Letts recently brought back copies of the Lettish Bible which they had purchased because these books were **bound with red edges:** they strongly object to this color as symbolic of the Red Terror. Oddly enough, the Society's secretary at Belgrade reports that the Czechs and the Serbs prefer their Bibles with red edges. Under present conditions, the correct color seems to vary according to the race or the politics of the purchaser.

By the unanimous resolution of the Upper House of Canterbury Convocation **the order of deaconesses** is now in "formal and canonical" existence. The Lambeth Conference has already laid it down that deaconesses are to be free to marry, and the Bishop of Winchester has laid stress upon that freedom. The "Guardian" hopes not only that deaconesses will often marry, but that somebody will be inspired to design for them a less forbidding costume. It sees no reason against their dressing "exactly like other sensible women who avoid extremes of fashion."

A Scottish exchange says some complimentary things about lectures on preaching which **Dr. John A. Hutton of Glasgow** has been delivering at the various United Free Church colleges. "There is a characteristic of Dr. Hutton's preaching that is specially worthy of notice: we mean, its fidelity to the Bible. The Bible gives Dr. Hutton his themes, and in strict loyalty to these he is able to use all his gifts. If he can impress that fact on his student hearers he will render them an invaluable service. The present time invites the preacher to wander, and to forget that his strength lies in keeping close to the springs of religious experience."

There is food for thought in **the challenge of a labor leader** to a prominent minister in Scotland.

"Why," said the labor leader, "don't you set the heather on fire? If we had buildings in every town, village, and hamlet throughout Scotland, and had one day each week set apart for the purpose of propaganda, we would set the heather on fire."

Do we realize what an equipment we possess in the organized church, which a modern writer speaks of as one of the finest organizations in the world? But organization alone is not sufficient. There must be spiritual power.

A bill has been introduced by Lord Desborough in the House of Lords to give **Easter a fixed place in the calendar.** It is proposed to observe Easter every year on the second Sunday in April, instead of fixing the date by the moon as at present.

An advantage claimed for the new method, besides its simplicity, is that it would make the period between Easters approximately an even twelvemonth as in the case of Christmas, where now it varies considerably from year to year. Against the change it is urged that unless all Christian bodies concurred in it there would be confusion. Besides, there would need to be an agreement among all Christian nations to adopt the change, otherwise Good Friday and Easter holidays would not occur at the same time in different countries, and there would be inconvenience in commerce as well as in the religious world. It is not likely that the Roman Catholic church, which is very conservative, would agree to this change, and there will probably be a section of the Anglican church opposed to it.

The "English Churchman," speaking of the responsibility of the church of Rome for the **present situation in Ireland,** says:

"The discovery of arms and ammunition by forces of the Crown in the Carmelite Monastery, Aungier Street, Dublin, is very significant and suggestive. It shows the danger to the public peace and safety which arises from the existence of monastic institutions all over the kingdom. If destructive weapons, evidently intended for use against constituted authority, have been found in one of these institutions, the inference is that they are hidden away in them all. Consequently the warning, often uttered by persons who had insight into the conventual peril, have received practical justification. The folly, too, of leaving these potential centers of sedition and other evil without proper and legal inspection ought now to be manifest even to the dullest mind. Other countries have seen the necessity of holding thorough inquiry into

the internal affairs of the monastic abodes of both sexes, and even of suppressing them altogether, and Great Britain should take special heed of the lesson, considering the well-known hatred in which she is held by Rome. At any rate, the discovery to which we have referred should quicken the zeal of those who are working to secure the legalized inspection of convents, and also supply them with incontrovertible reason for redoubling their efforts at the present time. It should throw light, too, upon the cause of the resistance to inspection constantly offered by papal representatives."

The Keswick Conference.

Keswick is known the world over as the home of perhaps the most famous summer religious gathering. Discussing the witness given at this convention the London "Christian" says it has passed through three phases.

In the early years the chief emphasis was placed upon deliverance from the power of besetting sin and the attainment of victory in the conflicts of every-day life and conduct by the power of the indwelling Christ. The effect of this message was to evoke trust in the keeping power of Christ.

After eight or ten years the emphasis, addressed chiefly to those who accepted the foregoing, was laid upon the baptism and filling with the Holy Spirit as the great enablement and anointing for service.

In recent years prominence has been given to the missionary call. The vision of an unevangelized world and the urgency of our Lord's last command have induced the dedication of both workers and money.

The "Christian" thinks that a fourth phase is now impending: "the vindication of Scripture in its unassailable supremacy and veracity," not so much from the side of archeology or criticism, but of Christian experience. Bible truth perceived and applied produces experiences in the individual's soul and life which strengthen his faith in the divine origin of the Book.

The Peril of State Churches.

Telling in the "Baptist" what the propagation of Baptist principles would mean to Europe, Dr. C. A. Brooks exposes some very unpleasant things about the attitude of the state-supported churches in the different countries.

"It will come with something of a shock to us in America to learn that there is great danger that our hopes, which rose to a high point with the termination of the war, are in grave danger of being disappointed, that religious liberty is more imperilled with the reaction of the past few months than in many years.

"The leaders are almost wholly wanting in any appreciation of the importance of safeguarding religious liberty by making provision in the constitution for the separation of church and state.

"If any of us foolishly assume that evangelical Christianity can flourish under an active and aggressive state church, with its inhibitions and disabilities, we have only to read the record of our Baptist work in Europe. Religious liberty is the acid test of civil liberty and progress.

"Our best allies politically in all European countries are Socialists and other liberals."

Prayer for City Missions.

O God, almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy: let Thy fatherly goodness be upon all that Thou hast made. Especially we beseech Thee to remember in pity such as are at this time destitute, homeless, or forgotten of their fellowmen. Bless the congregation of Thy poor! Uplift those who are cast down, mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs! Cheer with hope all discouraged and unhappy people, and by Thy heavenly grace preserve from falling those whose penury tempteth them to sin! Though they be troubled on every side, suffer them not to be distressed; though they be perplexed, save them from despair! Grant this, O Lord, for the love of Him who for our sakes became poor, Thy Son, our Saviour Jesus Christ! Amen.

THE MISSION FIELD.

The New Era movement within the Presbyterian Church is credited with having **added almost a million dollars** to the receipts for foreign missions, bringing the total for the year up to $4,631,825.

While leprosy is thought of as a living death, one soon finds, writes a missionary, that **lepers are very much alive and very human,** and that in their confined sphere they have their friends, their love affairs, and their quarrels.

This is how **a Mohammedan father in India** wrote his son when the latter became a Christian:

"If you were home I would give your flesh to the dogs. Now I shall be glad to hear that you are begging, or that you have been put into jail. I will certainly kill you if you come back."

Surprising things are happening in Turkey in the matter of **reaching Moslems** with the Christian message, reports the American Board. In spite of the war between Greece and Turkey, and the general chaos which prevails, individual Moslems, often men of prominence, are asking for Christian instruction, and noteworthy conversions are occurring. "So many Moslem children are being sent to our schools in Constantinople, Smyrna, and other points as to cause embarrassment."

According to the late Dr. John Wilkinson of London, the **number of baptized Jewish converts of the last century** was 120,000; which means one to every 156. Among the heathen in the same period, 2,000,000; which was one to every 525. If the heathen had responded as the Jew responds to the gospel, we would have had among them 7,000,000, instead of the 2,000,000 converts. Or if there were as many Jews as there are heathen, we would have had seven Jews converted to every two of the heathen.

The Foreign Mission Board of the National Baptist Convention has established in **Monrovia, Liberia,** a seminary and training school for ministers and missionaries. The plan is to assist and train native workers on the home field, men who are already acclimatized, who eat native food, and speak the native dialects.

With such an institution it is hoped that the great need of workers will be supplied, that many stations may be built in the interior, and that the millions now calling for teachers to give them book palaver and God palaver may be Christianized and enlightened.

Coöperation in Congoland is fostered by the Congo General Missionary Conference. There is promise of rapid advance in the future, and it is felt that large things can only be economically and efficiently carried through by pooling the resources of the whole missionary body. Thus a missionary hostel is proposed for erection at Kinshasa by five missions working in unison, three American and two British.

The attitude of the government to the natives has, according to the Rev. H. Ross Phillips, changed for the better. A representative committee for the protection of the natives, appointed by the king of the Belgians, has done good work.

Silvino Balboa is **"station man" of the American Bible Society** at the Central Railway Station in Manila. For several years he has served in this capacity. His definite work is to visit all outgoing trains at time of departure. The company generously accords him the privilege of entering all platforms and coaches. Thus many a passenger is met at the very psychological moment when he is wishing for something to read. Many of these persons, who have never before seen a copy of the Word, are thus prevailed upon to take one of the little volumes as a trip companion. A pastor in a town 150 miles distant told of an intelligent fellow-townsman who came into his services for the first time. His interest had been aroused by reading on his homeward journey the Gospel of John, which he had secured from the Bible man in the Manila railway station.

The present membership of the **Y. M. C. A. in Mexico City** is 1800, comprising students, clerks, business and professional men, and to a small extent mechanics. It occupies a large and commodious building

in a good location, but not large enough for its needs. An average daily attendance of 300 in the gymnasium is reported. "I am convinced that the Y is forming a new type of young men in Mexico," said Prof. Moises Saenz in a recent address; "not because he has been converted to the Protestant church, for most of them are not thus converted; not because he has been Americanized, for they remain staunch Mexicans in customs and ideals; but they become possessors of clean, strong bodies, lovers of the out-of-doors, enthusiastic about sports, converted to the gospel of a daily shower bath, acquiring anew the childlike spirit characteristic of men worth while."

The Anti-Slavery and Aborigines Protection Society has presented to the Assembly of the League of Nations a memorial upon the question of **Portuguese slavery.**

This memorial reproduces evidence from Portuguese and other sources, asserting that there has been a recrudescence of slave-trading practices over wide areas in Angola. Attention is also drawn to the official admission that the shipment of "servicaes" was greater during the last year than during any preceding year. In statements made by Portuguese correspondents it is asserted that one official has made £3,000 and another £10,000 out of this traffic in laborers, and that it is due to the incidence of this traffic that "the natives are flying in terror from the districts where recruiting is carried on for S. Thomé and Principe."

The society appeals to the League of Nations to take cognizance of these statements, and if possible secure an exhaustive enquiry into the whole system of Portuguese labor in West Africa.—"Christian Express."

An unusually interesting situation has arisen in connection with **Sunday school work in Cairo.** Rev. Stephen Trowbridge, secretary for the World's Sunday School Association in Egypt, writes with reference to the Coptic Sunday schools in Cairo that this movement continues to grow, stimulated through literature which he has furnished, and that there are now 1400 in the Sunday schools in the five Coptic churches in Cairo, and 400 in the one at Assiut.

Progressive young priests have approached Mr. Trowbridge in a very friendly spirit. He has given to them recently for their Sunday school work 360 copies of the New Testament, and is arranging for a further distribution of 400 copies. These of course are in Arabic. The priests of the Cathedral church, including the bishop and the old patriarch himself, have given approval to the use of these Testaments throughout the classes.

This is indeed a great step forward for the clergy of this ancient church, as the pupils in these schools have never had a Bible in their hands for direct individual study.

When Asahiro Muramatsu, now the manager of the Home for Ex-convicts in Kobe, was twenty-two years of age, and was serving his ninth sentence in prison for thieving, a copy of the New Testament fell into his hands.

He began to read at the beginning of Matthew, and the first thing that arrested his attention was the mention of sin in the twenty-first verse of the first chapter, giving him his first idea of sin. When he came to the Lord's Prayer he was impressed by Jesus' words, "OUR Father," instead of "MY Father." When he reached the words, "I came not to call the righteous, but the sinners," he said:

"That means me; I am a sinner, and I want to repent."

Later he read the promise in John, "Whatsoever ye shall ask in My name, that will I do." And so for five days he prayed that someone might be sent to teach him, and the answer came through another convict who had heard something of Christian teaching, being placed in his cell. For three days they were together, and with only this human help **the thief became such a changed man** that he was pardoned out, and following the footsteps of his Master became the Christlike Christian who is opening the door of hope to many a "sinner" in that Home for ex-convicts, which he founded as the outcome of his own experience.

Burma's Physically and Mentally Unfit.

There are said to be 17,000 blind people in Burma, and only two institutions for the blind, both owing their existence to a Christian government and Christian missions.

Over 9000 deaf mutes are not ministered to by a single institution.

There are 9500 insane people reported as such, and doubtless more whose condition is concealed or not understood by their relatives. There is one government asylum for the insane. Many insane people have no family or friends, and wander at large, subject to the cruelty and superstition of the natives. Many more, guilty of criminal acts, are detained in prisons among ordinary criminals.

The census report of 1911 told of over 7000 lepers, and a government commission in 1918 reported leprosy on the increase. Four leper asylums founded by Christian people or the British government minister to these unfortunates.

Neither Buddhism nor any other native cult does a thing for the alleviation of Burma's physically and mentally unfit.

The New Hebrides.

"We are very short-handed in the mission work here," writes Rev. Fred I. Paton. "Some years ago, as the natives gradually came in to Christ, we deliberately lessened the number of missionaries, recognizing the great world need and great shortage in all mission fields. But with a small staff barely able to cover the work, we had not realized how difficult it would be to fill our few vacancies, nor how the extra work and the bad climate would thin our ranks."

One missionary died lately of blackwater fever. He had been in the Group years ago, and after his people were nearly all won for Christ he retired. A successor having died at his post, he came temporarily to fill the gap. It was as fine a death as a man could wish, where he had spent his life work, and to which he had come back in old age to strengthen in the Christian life the children of those he had won from cannibalism to Christ. The commandant of native police sent the Union Jack and a guard of police to carry the coffin, saying Mr. Fraser had died "on active service."

The French are seizing native's lands. The title deeds made out years ago between savages and passing traders exaggerated the land sold, and after half a century the natives, who have become Christian in most parts and have planted cocoanut groves, are being ousted. It is typical of non-British methods in colonizing. The British here have to show title deeds that are just, and there is better give-and-take between them and the natives.

"I spend about two weeks in the month away from home. Last week I returned from the mission district to the North, which is vacant. At one village the bushmen had shot a school attender just after the afternoon service. The roads were all blocked with heavy creepers, fallen trees, etc. It was hard walking, but these little lonely stations all have new faces coming to school, and that in spite of the fact that in one place their cocoanut plantations had been taken by French."

A Hermonite in Assam.

"Thank the Hermon people for their thoughtful gift," writes Rev. F. M. Harding from Assam. "I always feel that I want to use these gifts, which have come so often, in a way that would somehow be in keeping with the Hermon spirit and purpose. The gift you sent last year I used to help to support a boy in our Jorhat school. He was not a bright boy by any means, but he had good stuff in him anyway. He was one of our Tura boys. He went up to Jorhat without a pice with the hope of earning his way through the school there. While we were at conference in Golaghat, not far from Jorhat, our paniwalla (water carrier, or city-water-system-on-legs) left us suddenly. This chap, Kelluram, came along and offered to be the paniwalla so that he could get something towards school expenses. It is rather a menial job, and most boys who have passed the Middle English would consider it beneath them. But Kelluram tackled the job for all that was in him. Well, he went to Jorhat, and failed in his first year, but that is the only place where he did fail. Even though he failed in his work the headmaster of the school urges him to return, and he has offered him a scholarship and a chance to work. He wrote me what good stuff the lad had in him. How-

ever, Kelluram will not return this year to Jorhat. Instead he will make some small contribution to the building up of his own people by teaching a village school.

"So I wondered what I would do with this year's gift from Hermon. There was not long to wonder, for a boy who has been working in my office for two years wanted to go to Jorhat. He also is a poor boy, his father being one of our pastors and a very worthy man. I have never had a lad work for me, (and by now I have had a good many different ones), who was so satisfying. He simply attended to business. If he was given a job to do, he stuck at it till it was finished,—a remarkable trait for a Garo, who is not apt to carry a thing through unless he is intensely interested. He was quiet, thoughtful, courteous, absolutely honest, and above everything else his father after our own 'D. L.' had named him 'Moody'; so this year the Christmas gift from the boys in a school founded by our own D. L. Moody will help towards the support of a Garo jungle boy on the other side of the world whose people knew enough of the work and character of the 'D. L.' we learned to love to lead them to name their eldest boy after him. Moody will of course work to help himself while in Jorhat,—three hours a day, farm work, office work, 'chapel ditch' (if there be such), these next two or three years in Jorhat.

"Inclosed is a letter from the lad in Garo. It just came in a day or so ago, and while he does not own up to it, between the lines one sees a very homesick lad, away from home for the first time, seven days' journey away from his own folks. Maybe some Hermon fellows know a bit how Moody feels!"

CONVENTIONS EVERYWHERE.

The religious convention idea is one that brings inspiration and blessing all around the world.

Rev. C. G. Steel of **Concepcion, Chile,** writes:

"We have just had a wonderful New Era Institute. Some 60 delegates were in attendance from 11 churches, and a spirit of dedication to service, as well as a desire to purify the life, and to prove the resources of prayer, were strikingly manifest. Everybody is expecting a great campaign. Pastors and laymen speak of this as being the time of a great forward movement which will sweep perhaps thousands of souls into the kingdom."

The annual institute for Christian workers and ministers' conference at the **Union Theological Seminary, Pasumalai, South India,** was held in March. "This is our Northfield," writes Rev. J. J. Banninga. There were about 350 mission workers in attendance, catechists, evangelists, teachers and Bible-women. Over a hundred ordained men were present, of whom thirty were from the American Board mission, the others from all parts of South India and including Episcopalians, Lutherans, Wesleyans, etc. "It will mean much to fellowship and union to have all these men gather together for four days, eating and sleeping together as well as talking over the fundamentals of the kingdom."

A convention in Brazil moves Rev. Gaston Boyle to these reflections:

These people know how to listen to a remarkable degree. It may seem strange that I note this, but let us notice their circumstances. Our congregations in the homeland are usually composed of persons who are accustomed to listen to sermons, lectures and discourses of one kind and another. But our hearers at Gamelleira had recently come out of the Church of Rome,—careful to keep the people in illiteracy in this country, and in all others where she is not forced by a majority Protestant population to do otherwise. Her services here are almost exclusively an appeal to the eyes and the emotions, never to the intellect. Of course, such a thing as taking notes in our meetings was largely out of the question, but I consider it remarkable that these country folk should pay attention at a service of prayer for an hour in the morning, an hour of Bible study at eleven, and a preaching service in the evening. They paid attention, and seemed to remember to a remarkable degree what they heard.

I shall not forget the expressions on certain faces; they have impressed themselves on my memory in a peculiar way. There was an expression of thirst, of understand-

A street meeting in Chinatown, New York City, where the Evangelistic Committee of New York has promoted meetings for several years, conducted by Christian Chinese.

ing, of love for the Word, and of joy at hearing it announced, that is the reward of every preacher when he sees it, but which I have rarely seen as at Gamelleira.

The fact of the convention is a great tribute to the power of the gospel. Large religious meetings are not unknown in Brazil, under the auspices of the Church of Rome, but what a difference! Far more spirituous than spiritual, they come to be nothing more than rioting and drunkenness, chambering and wantonness, strife and envying, gambling and murder; in short, Satan turned loose. It would be a great thing if those who consider themselves charitable in looking on the Church of Rome as simply another branch of the church of Christ could see what we see of the debauchery and crime which occur in these religious gatherings. But here in Gamelleira were hundreds of persons who formerly ran with them in the same excess of riot, but who have been washed, who have been sanctified, who have been justified in the name of the Lord Jesus and by the Spirit of our God. Not a concealed or unconcealed weapon on their persons; not a profane or indecent word from their lips; no disturbances of the splendid silence of those moonlit nights except the singing of hymns by a group of specially expressive believers; such a religious gathering is unknown in Brazil except where the blessed gospel in its purity has been brought to act on the hearts of men and women.

INDIA.

Rev. C. A. Collett of the American Baptist Telugu mission writes that if he has had any **success in working among Indians** it must be attributed to the fact that he has tried to follow these rules: work together, no one greater than the other; don't stand behind and push; love, and show real sympathy.

It was **the vision of a missionary, Mrs. David Herron,** which led her in 1859 to open a school for girls in the city of Dehra. Her faith and the missionary salary of her husband who financed the school have resulted in a high school for girls which today holds a unique position in all India. It has the distinction of having sent up the first girl, Indian or European, for university examination. She was probably the first girl in all Asia to be admitted to the University of Calcutta, and certainly the

first to pass the entrance B. A. She later became the principal of Bethune College, and this last year she too made an investment, and founded a scholarship in the school in the name of her father, who for many years was the headmaster of the Dehra Boys' High School.

At a great celebration on Victory Day, the sight of these high school girls, more than those from any other school, was a revelation. From the English officials, the head of the Sikh temple, a Hindu recruiting officer, Mohammedans, and Parsees, came words of congratulation, while non-Christians said:

"Can it be possible that all these girls are Christians?"

Nagappa, a young Christian, was having prayers with his wife and children when some Hindus burst in, dragged him by his hair to the police station, and there beat him severely with bamboo sticks.

His friends said: "Why don't you tell the missionary? He can report the persecutors to the magistrate, and have them punished."

Nagappa replied: "They have not nailed me to the cross yet, and Jesus was nailed to the cross for me. He did not save me to have an easy time. I am willing to **suffer for His sake,** and perhaps I shall be able to lead those who beat me to Christ if I forgive them."

J. M. Hickson, founder and director of the Christian Healing Mission, has been spending some months in India. Definite results were seen in the places he visited, even non-Christians sharing in his healing ministry in some cases.

Mr. Hickson says that in working in the church in this way the ministry is brought into its rightful place, and its distinctly spiritual character is preserved. "It is for this reason that in my endeavor to revive the ministry of healing in the church I have centered the mission there, thus striving to prepare the way for our Lord's coming to the sick and suffering as the healing Saviour. It gives the work that link with the church and the church's blessing, as our Lord directed."

Mr. Hickson emphasizes that it is not always the will of God to heal a sick person, even after prayer. He repudiates any claim to be able to heal in his own power, and maintains that it is an act of God working through the human channel.

The experience of Paul at Lystra is paralleled to some degree by a Chinese Christian of whom Bishop Birney writes:

"One figure in the conference would have impressed any man who has a heart and conscience. Four years ago he was hung up by the thumbs for several hours, and was beaten to insensibility by the pagan townsmen in a place where he had gone to begin the preaching of the gospel. He was thrown out of the city into a river, supposed to be dead. The water brought him to. When he had recovered from his serious injuries, he went straight back to the city again. Now he has the whole town in his hands, and at the last session of the conference two officials traveled for two days to ask that this man be brought to their city, as he was the most valuable man in their county. These two officials are pagans. And so the work goes on."

The China Christian Literature Council is trustee for an annual prize, founded by Dr. Timothy Richard, to be given to the author of the best monograph or essay on some subject of vital concern to the Chinese church, the author to be of Chinese nationality and the essay to be written in Chinese. Dr. Richard's desire was to help develop Chinese Christian literary talent.

As the first Richard prize will not be available till next year, the council is trying out Dr. Richard's plan by offering this year a scholarship of $240 (Mexican) for the best essay on a given topic. More value will be placed upon vigor and originality of treatment and good Chinese style than upon other features. The competition is open to Chinese Christians who are graduates or senior students of Christian or government colleges.

It is the hope of the council that those who enter will do so with the desire to devote their lives to the production of a Christian literature for their country.

The spirit of fellowship is a phrase, and not a power, unless it is the fruit of faith.—Archbishop of York.

DEDICATION OF THE FIRST NORTHFIELD SEMINARY BUILDING.

As told by the late H. M. Moore.

The first Northfield Conference, for the deepening of spiritual life, was called by Mr. Moody in August 1880. He desired to hold some conferences before this, but was unable to, on account of lack of accommodation for the people. During the spring of 1880 the first school building, now called East Hall, was erected, and was used as a hotel during the time of this conference. There was no church large enough to hold the people who attended, so a large tent was pitched on the Seminary grounds, and here the conference was held.

At the close of one of the meetings Mr. Moody invited us all up to the Seminary building to dedicate it. We gathered in one end of the building, in a room set apart for morning prayers, and after singing one or two hymns, Mr. Moody said:

"I have invited you here for the purpose of dedicating this building. You know that the Lord laid it upon my heart some time ago to organize a school for young ladies in the humbler walks of life, who never would get a Christian education but for a school like this. He has raised up kind friends who have built and given us this building, and now as we dedicate it to God I want to read you the motto of this school."

Then turning to Isaiah 27. 3 he read: "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."

Then he said: "Let us pray."

The words of that prayer so burned into our souls that many of us remember them to this day. He commenced by thanking the Lord that He ever inclined his heart to establish this school. He thanked Him for the kind friends that He had raised up to help in the work, and then continued his prayer by saying:

"O Lord, we pray that no teacher may ever come within its walls except as they have been taught by the Holy Spirit; that no scholars may ever come here except as the Spirit of God shall touch their hearts. O God, we are Thine; this building is Thine! We give it over to Thee. Take it, and keep, and bless it, with Thy keeping power!"

I have attended the dedication of many churches, some very costly, in which sometimes half a day was spent in dedication to God, but never in my life did I know of a building so completely given over to God as that building was in that brief space of time.

So impressed were some of the young ladies who came to school that fall with the motto that they went up the mountain, and gathering from the trees some white, clean birch bark they cut out the motto of the school, and placed it upon a black velvet background, and bringing it to some of the trustees soon after the school opened, and showing it to them as the motto of the school, asked them if they would be willing to frame it. The motto was framed, and now hangs in the reception room of East Hall, where many and many persons have visited, and read this motto, and thanked our heavenly Father that He had kept this school day by day, and had watered it with the blessing of His divine Spirit.

A hymn in "Sacred Songs No. 1," entitled "Moment by Moment," composed by D. W. Whittle, and the music arranged by his daughter, Mrs. W. R. Moody, is taken from the motto of the school, and written in connection with this incident.

From this one building we today see the marvelous growth of buildings on the campus, testifying to the truth of God's promise that He would watch it every day, and water it every moment.

He who offers God second place offers Him no place.

People will always admire an academic sermon that leaves them untouched.

When Lord Fisher, England's great admiral, was nearing his end, after a series of operations, the Duchess of Hamilton whispered in his ear the words he had made her promise to whisper in his dying ear should he pass beyond before she did: "O Lord, in Thee have I trusted; let me never be confounded!" "He did not speak, but a gleam of brightness seemed to come in his dear face, and he pressed my hand."

THE UNHEEDED CALL TO CHRISTIAN LEADERSHIP.

Rev. Henry H. Barstow, D. D.

The "New York Times" recently noted on its front page the fact that only one student in the graduating class from Amherst College is going into the ministry.

The "Springfield Republican," commenting editorially upon the fact, indulges the encouraging reflection that this is the first class since 1915 that has had any students with ministerial intentions, and adds that the average for the previous thirteen years was only three.

Dartmouth College twenty-five years ago had from 5 per cent to 7 per cent of each class going into some form of Christian leadership, mainly the ministry. The class of 1920 with three hundred had only three that were considering any form of religious work.

These facts could be duplicated in most of the secular colleges and universities. On the other hand, 90 per cent of the ministers and missionaries in the Presbyterian church come from denominational institutions. In 1920 there was a net gain of six in the total number of Presbyterian preachers, 9924 as against 9918. But if the denomination had not received from other denominations sixty-five more ministers than it dismissed it would have sustained a net loss of fifty-nine. The Presbyterian church suffered a decrease of 21 per cent of its total number of ministers in the last five years, the Congregationalists over 27 per cent, and the Episcopalians over 32 per cent. It is stated that there are only one hundred and thirteen students in all the Congregational seminaries in the country. The Roman Catholics seem to be the only religious body that is keeping up to standard during these times of religious ebb and flow. Such Protestant statistics might be multiplied indefinitely, all going to show that the question of Christian leadership is one of the most pressing ones the church faces today.

What is the reason for the declining hold of Christian leadership on young men today, and what is the remedy? Most of the reasons have been stated again and again: the scientific spirit mistakenly assumed to be hostile to faith; the alleged creedal bigotry of the churches; the conservatism, pettiness, division and small-visioned outlook of church people; the small salaries of ministers; the multiplying opportunities for religious service in other fields than the church itself; the effects of the war; the pull of business; the degeneracy of the age; the frivolity of youth, etc. Doubtless all of these have been influential, but most of them are inconclusive and do not reach the heart of the matter.

The most inconclusive of all is that which lays the blame upon the indifference and random-mindedness of youth. There is the best of reasons for believing that young people today are as ready for big, self-sacrificing service to humanity as they ever were. Furthermore, young college men believe in themselves and their ability to do big things, and they are not interested in any form of service that lacks dimensions. They simply do not see bigness in Christian service in the form of specific spiritual leadership. To the average college Christian young man or woman service means work in the slums and settlement houses, the "Golden Rule in industry," or in those professions which minister chiefly to physical well-being. The fundamental needs of the human spirit as the fountain of motive, action and habit; the right relation of the heart to God as the only guarantee of right relation with fellow men; the great enterprise of Jesus Christ in setting up the kingdom of God as a spiritual empire in the lives of men and institutions,—these things are to them as echoes in an unfamiliar tongue. They are simply not in their field of vision. As an earnest-hearted Christian young college man said to the writer recently: "I somehow just cannot think of myself as a minister." Their mentality is not geared to that sort of religious expression.

What is the reason for this spiritual absent-mindedness on the part of young people, to whom we naturally look for recruits

for the ministry? A letter that recently came to the writer from a minister in the West suggests what seems the most vital answer to the question. He says:

LACK OF CONVICTIONS.

"I am convinced that no young man will turn down a call to the gospel ministry who believes in the message of the whole gospel. Whatever has caused a loss of faith in the gospel message as God has placed it in both the Old and New Testaments will make a young man feel that it is foolish to make so great a sacrifice in investing his life in a cause which has lost its prestige on the public conscience. A man who does not believe that the gospel is the power of God unto salvation to every one that believeth will not believe in Matthew 28. 18-20. A man who has lost faith in God's statement of the fact of sin will see no need to believe in His remedy prepared and offered. I am convinced that the present crisis is caused by a loss of real conviction of the truth of the gospel message. I am convinced that the need of the hour is not more education, but right education. The need is not greater intellectuality, but a transformed intellectuality, Romans 12. 1."

Conservatives and liberals in theology will react to this statement according to their own points of view, but the fundamental fact stands clear that the convictions of youth, or rather its lack of convictions, on spiritual truth is a determining factor in the situation. I have been amazed in talking with sincere, Christian, college young people at the sheer ignorance they manifest concerning the most obvious truths of Christian faith. They want to know, but somewhere, somehow in their training in the Christian churches and homes from which they have come specific education upon the A, B, C's of Christian belief has been omitted.

There is only one explanation possible for this state of things. The Christian church and the Christian home are not functioning in the one big outstanding thing for which they exist. With all our boasted emphasis upon religious education, graded lessons, Bible knowledge, and "practical" Christianity, the finished product is often incapable of giving an intelligent reason for the hope that is in them. Time was when we were taught the Westminster Catechism, or something similarly definite and illuminating on the meaning of the great facts of life eternal. Now we have no "form of sound words" in general use that constructs in the child mind a simple concept of the processes and results of a redeemed life. It is no time to look backward and wish to have restored the verbiage of a past day. It is time that in our training of children and youth in the church and Christian home the general knowledge they get of Bible geography and history should be supplemented with theology. Yes, I use the word, unblushingly, without apology and with my megaphone at my lips! Theology! Theology! The greatest of sciences, the noblest of studies, the one thing the world needs today to straighten out its thinking, rock-base its aspirations, and give a sound reason for its consecrations and enthusiasms!

One trouble with much of our preaching today is that ministers have been too ready to deprecate their own specialty. They have detached the word "sacred" from their own calling, and spread it thinly over the whole field of life. They have given young people the idea that it makes little difference what they believe if they only live right. The secular has been invested with the saintly halo, and the business man has been exalted into the place of the prophet. I am making no plea for the "old time religion" in the sense of a mechanical system of theology that once served its purpose as the scaffolding for faith. I plead for the best knowledge, with the latest known facts of history, research, criticism and interpretation included. The need is for the "old time religion" in its vital aspects of teaching on human sin, divine grace, spiritual redemption, the living sacrifice of Christ eternally available, and the power of God through Him made real in the life of men and institutions. It is the lack of these, plainly stated and made preëminent in the teaching of the pulpit and the Sunday school class, that in no small degree explains the inability of young men today to perceive the special need for ministers, the claim of the minister's task upon them, and the boundless opportunity for the highest

possible service that the ministry offers to the best of them.

Couple with this fundamental lack in our church system of religious education the vastly increased attention in our secular schools now given to vocational training and business specialization, resulting in the shifting of emphasis from the cultural to the practical aims of education, and the drift of youth away from spiritual leadership as a life occupation is made still more clear. To this also must be added the sort of thing we have held before them as service: not the service of teaching spiritual truth and getting Christ directly into life, but the service that often results in simply decorating an unchanged heart, in creating mere hygienic environment, when the deepest need has been left unmet,—the need for a divine motive and a kingdom viewpoint.

Any analysis of the situation that omitted reference to the Christian home would be of course incomplete. Yet it is a very easy thing to make the home responsible for the whole problem, and complacently imagine that the last word has been said. Beyond a doubt the average church member's home is not today making Christian leadership, particularly the ministry, an obvious possibility for the investment of life for its young people. Business is the only thing really taken for granted as a life occupation. Nothing else is spoken of or dreamed of in most homes. Good authority declares that mothers are the most serious obstacle to their boys entering the ministry: they simply cannot bear to think of their boy enduring the hardships of the clerical profession. Is it any wonder that boys in college are cold to the whole subject when they come from such an atmosphere? The home, however, is a product of the church, —at least it is the finest expression of the Christian truth and faith for the teaching of which the church is the one responsible institution in the community. Incontestably the church must develop and train its own leadership, or it will have none. It is a fair question to ask what right any church has to a pastor that has given none or but few of its sons to the ministry.

I referred to the fact that the Roman Catholic church is about the only one that is maintaining its proportion of leadership. The reason for this is a complete corroboration of the main point of this article. The Catholic church drills and drills its children and youth in the doctrines it teaches. Any ordinarily well trained Catholic boy or girl can state the doctrines of that church. Not only that, but the priesthood is exalted and made attractive, so that it is regarded as an object of worthy ambition for a young man. I am not pleading for any such extreme emphasis for Protestants. I am pointing out the fact that our failure to give sufficient emphasis is partly responsible for our present crisis, and that our grievous failure to teach our children the essential doctrines of our faith in understandable form has rendered hazy in their minds the chief mission of the ministry, reduced it often to a mere social and ethical office job, and thus made it seem not big enough to attract their interest and devotion as a life investment.

The Solution.

The solution of the situation lies in three directions.

First, the church must develop a simple, teachable, vital and undogmatic, but truly theological form of presentation of essential Christian doctrine to its children and youth, and make it a part of the regular curriculum of all graded systems of Sunday school teaching.

Furthermore, in this same line the present ministry must lay less emphasis than it has upon ten thousand "causes," and "programs," and "wonderful works" presumably done "in His name," and give themselves to a teaching ministry. I am profoundly convinced that the people want this more than anything else. The world is hungry to have light on life's problems, light that can be found in glorious fulness in the truths of Christianity if ministers will consent to work them out and work them over into modern terminology and state them in terms of modern life.

Furthermore, our theological seminaries will do well to take notice of the fact that while their own attendance is going down the attendance at Bible Institutes all over the country is beyond capacity. Bible Institutes are not a substitute for theological seminaries at all, but the seminaries need less emphasis on recondite antiquities and

more emphasis on Bible simplicities. They must train a teaching ministry,—not so much elocutionists, social experts, ecclesiastics, or academic critics.

A second solution lies in the exaltation of the ministry to its rightful claim upon young life. The biggest enterprise in the world is Christ's commission to His followers to win the world for brotherhood, righteousness and Himself. It is a perfectly wonderful time in which to be a minister. Civilization cannot continue to exist without enlarging control by Christian principles. The minister is the Christian specialist to interpret and apply these saving principles to the life of the world, the state, industry, the community, and the needs of common folk within his influence. Of course a young man can serve Christ by being a Christian in business or some profession, but it is from the church and the minister that the motives come that keep such men even moderately decent, to say nothing of Christian, in ordinary business. The minister's organization, the church, is focal in the community. Wipe out all the uplift organizations, and the church would go on and rebuild them in a short time. Wipe out the church, and how long would they last? The minister reaches more people than any other man in the community. His message may be heard by but few, but if it be real and functions in their lives he affects thousands through them. His field is limited only by his own faith and vision, and willingness to give it sacrificial cultivation. The ministry is no place for amiable nobodies. God wants the best and biggest and strongest,—prophets of His truth with a passion for righteousness individual and social, who love folks as such, and who will take their orders only from Him. The ministry is the biggest job in the world, and any man on whom God lays His hand for its supreme service may bow in humble gladness as the most honored among men. Let the church proclaim this to young men!

But after all is said along these lines, the last word is this: "Pray ye the Lord of the harvest, that He send forth laborers into His harvest." God must call His own Samuels and Timothys, and the highest service the church and God's people can render is the service of prayer to Him that in His own way He will pour upon the heart of youth the Holy Spirit in consecration to Christian leadership, that those whom He wants may know and recognize and obey the heavenly vision.

Let us beware of a propaganda for ministers! Let us beware of merely seeking to get young men to go into the ministry as a means of patching up an old garment that God may have decided to cast aside! We know not what new wine-skins of kingdom organization and custom He may be preparing to hold the eternally new-old wine of His truth for the coming generations. Let the church come to its knees in humble confession of its sins, prepared to accept the leadership He has in store for the dawning age before us! Perhaps after all it is not so much human leadership we need as willingness to follow Him. The prayer spirit will create the atmosphere in which God can accomplish all He desires both in the pulpit and in the pew,—assuming that those dignified and honored institutions are to remain the symbols of Christ and His disciples in the future as in the past.

Missionary Center at Northfield.

In furtherance of the project of a missionary center at Northfield, where cottages would be erected and placed at the disposal of missionary families while their sons and daughters were attending the Northfield schools, we are happy to report that a splendid location has been donated by a good friend of the work, Miss A. M. Spring. This is the property previously owned by Dr. George F. Pentecost, situated on Main Street, just south of the Congregational church. There are eight or nine acres in the tract, and a more convenient site for the purpose in view could not be found.

One gentleman has kindly offered to erect one cottage. We shall give further particulars in our next issue, when the trustees shall have had time to formulate plans more definitely.

Miss L. B. Masters.

In our next issue a personal tribute by Mrs. W. R. Moody to this great Christian and educator will be given.

THE ORIGINAL STUDENT VOLUNTEERS AT MOUNT HERMON IN 1886.

Seated in front, from left to right, are Dr. Ashmore of China, Dr. A. T. Pierson, Luther D. Wishard and C. K. Ober. Find John R. Mott among the delegates.

Mark 16.15 reads: "And He said unto them, Go ye into all the world, and preach the gospel to the whole creation."

FORTY YEARS IN RETROSPECT.

Professor Stephen Stark.

The genesis of the Northfield Schools was the great heart of D. L. Moody. He came to feel his need of an education such as schools might have given him, and the desire soon developed to provide for others what would have done him good in his own youth.

This desire acquired intensity and body through various circumstances. One was association with Samuel Moody, a loved and gifted brother. There is a well-known story of a drive these brothers took one day through a remote part of Northfield. Two girls were seen braiding hats. It was found that the work was in the way of support for a paralytic father, and that the girls were ambitious for an education apparently unattainable. Mr. Moody was much impressed, and the plan to open an effectual door for such as these was evidently then born.

Another contributing circumstance was the famous Sunday school in the North Market Hall of Chicago. It was realized that "Butcher Bill" and "Red Eye," "Giberick" and "Black Stove Pipe," needed a larger measure of Christian education than a once-a-week Bible class could afford, and Mr. Moody's quick mind proposed to start a school. But the great fire intervened, and the germ of what might have been a great metropolitan institution was transferred to the quiet New England hills.

In this connection one more specific influence may be mentioned, namely, the founding of Wellesley College by Mr. Henry F. Durant. Mr. Moody was a guest in Mr. Durant's home in 1878, being at that time engaged in an evangelistic campaign in Boston. Mr. Durant's ideas were parallel with Mr. Moody's in many ways, especially in connection with the importance of Bible study, and it seems to have occurred to Mr. Moody that an institution of more elementary grade than a college, but inspired by the same ideals, would be of great service to the kingdom of Christ. It is noteworthy that the first principal of Northfield Seminary, as well as many of the earlier teachers on both sides of the river, were Wellesley girls.

So out of the same generous soil grew both Northfield Seminary and Mount Hermon School. The actual birthday of the latter may be considered as May 4, 1881, for on that day the first boy arrived, and enrolled as "No. 1." The school is in possession of a complete file of envelopes containing the application blanks of each student, together with various letters and documents having to do with his school career and subsequent relationships. These now fill dozens of shelves in the vaults, and constitute a most valuable record.

"No. 1."

"No. 1" was born in Cornwall, England, but moved to New Haven, Connecticut. At the time of entering the school he was eighteen years old, illness having spoiled his earlier opportunities. His father was a stone cutter of limited means, and besides himself there were four other children. In religion he was a Congregationalist, and he promised "with God's help to be faithful to his duties and make the most of his chance at Mount Hermon."

The case is mentioned as typical, and it illustrates in concrete form the spirit and purpose of Mr. Moody in founding the school. He wanted to give an opportunity to boys who had little or no money, but who did have industry and serious purpose. He wanted to help those who for any reason had lost the first chance and needed a second. He wanted boys to whom other institutions were inaccessible, country boys especially. Above all he wanted to give practical expression to his ideals of Bible study, self-help through real work, Christian nurture and Christian service. And after forty years these records in the vaults ring true to the same note.

"No. 10519."

From "No. 1" to "No. 10519" is a long, long trail, winding through many mazes of human experience, but "No. 10519," who entered Mount Hermon December 28, 1920, and at present writing is the last boy to have a definite serial number, is the same kind of a boy as "No. 1," and promises to develop into the same useful Christian

Northfield in the distance, beyond the Connecticut River.

citizen, who has come, as the forty years have passed, from "No. 1."

"No. 10519" was born in Bailey Island, Maine. He is twenty-three years old, and served in the army. He wishes now to take up his studies again, and since his parents are unable to assist him he will be responsible for his expenses himself. He has been a grocery clerk, and thus supported himself in part already. He heard of the school through Rev. Thomas W. Owens, a former Hermon student, and Mr. Owens writes that he sends him to Mount Hermon "to give him a vision of life."

On the arrival of "No. 1" on May 4, 1881, Mount Hermon—not yet, however, so named—was a place of great possibility but of little actual achievement. Mr. Moody in 1879 had purchased a part of the Ezra O. Purple estate in Gill, four miles from Northfield on the west side of the Connecticut, or rather it had been purchased by Mr. H. N. F. Marshall, an early friend of Mr. Moody, active in the establishment of Northfield Seminary. Mr. Moody was to have the privilege of taking over this property from Mr. Marshall if he could secure the money within a year. This money was given to Mr. Moody by Mr. Hiram Camp, president of the New Haven Clock Company, on September 10, 1880. Mr. Camp had been in attendance upon the first Northfield conference, and had been interested by Mr. Moody in his educational projects. Mr. Camp's entire gift amounted to $25,000, sufficient both to reimburse Mr. Marshall and to make possible the purchase of certain adjoining property, very desirable and considered necessary to the proper launching of the enterprise. The details of the business form a fascinating story of divine guidance.

At the opening the school possessed a fine farm of four hundred acres,—"Grass Hill" it was formerly called, tilth, pasture and forest. The "faculty," who welcomed the first boy, consisted of Miss Mary L. Hammond, a graduate of Bradford Seminary, as teacher; Mrs. S. F. Pratt, formerly a missionary in Turkey, as housemother; and Mr. George L. Holton, as farmer. These, together with the coming boys, were housed in the North Farm House, now renovated for school purposes. But over all and in all was the masterful personality of the founder, interested in every detail, wise, enthusiastic, knowing by name each boy and giving him fatherly love.

Along this line an incident of the early days is very illuminating. Mr. Moody found a foreign boy in New York who he thought could be helped at the school, and so, acting impulsively, sent him up to Mount Hermon without first consulting the teachers. The unexpected arrival caused a panic, for every bed was occupied, and every nook and corner filled to capacity. The boy's English was limited to one word, and to every protestation that he could not possibly be accommodated and that he must depart, he would only shake his head, and utter:

"Moody, Moody, Moody!"

The name and the persistence won, and the crowded quarters were given another

squeeze. And many times afterwards the same magic word proved an open sesame.

Growth.

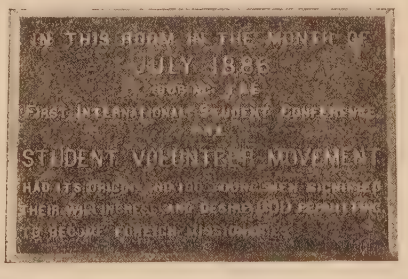
We shall now pass on in thought to the year 1886. The little school has grown exceedingly, and for a six-year-old is a right lusty institution. Mr. Moody had been absent in Europe much of the time, engaged in notable evangelistic enterprises, and his personal presence had been sorely missed, but in every move his spirit had controlled. And there was great compensation also, more evident as the years passed, for the European campaigns meant the acquisition of friends and supporters, both sympathetic and generous.

In 1886 the trustees had become a well organized and active body of Christian gentlemen, headed by Hiram Camp. Notable among them were Hon. Julius J. Estey of Brattleboro, Vermont, who acted as a sort of elder brother in Mr. Moody's absence, and Mr. E. A. Hubbard, a prominent educator of the day, who had been superintendent of the school for one year, but had been obliged by ill health to relinquish the position.

We find that in 1886 the faculty of three had grown into a faculty of thirteen. Mr. Henry E. Sawyer was the superintendent and only resident male teacher. Mr. A. J. Philips supervised the work in music, but made his home in Northfield. Two four-year courses of study had been mapped out, the scientific and the classical, and certain special Biblical subjects were offered which afterwards developed into the four-year Biblical course. It had been found impossible to work out the ideals of the school satisfactorily with large numbers of very young boys, and so a minimum age limit of sixteen years had been established. This has been maintained to the present time, and has been to a considerable extent a guarantee of serious purpose and earnest endeavor among the students.

By the close of 1886 a remarkable change had taken place in the matter of material equipment. Five brick cottages had been built on the ridge west of the farm buildings. The site was Mr. Moody's own choice, and the years have proved his wisdom. Four of these served dormitory and residence purposes, and for a time also accommodated classes. The fifth, smaller and in the center of the row, was the kitchen, and from it meals were carried to the larger buildings.

May 20, 1885, was a red letter day in the history of Mount Hermon, for on that day Recitation Hall was opened and dedicated. The principal address was delivered by Dr. Theodore L. Cuyler, and it is worthy of note that his subject was "Character." Mr. Moody used to say that this building was "sung up" by Mr. Sankey, as the expense was met by royalties derived from the sale of Gospel Hymn books. In the spring of 1885 work was begun on Crossley Hall, a large dormitory accommodating a hundred and eighty boys, and on a dining hall with a capacity of three hundred. These buildings were available for use by the spring of 1886. At the close of this year Mount Hermon became the birthplace of the Student Volunteers, and the room in which the epochal event occurred has become a place of pilgrimage for Christian workers far and wide. The following tablet may be seen on the wall:



But the eight fine brick buildings which constituted the principal part of the visible equipment of Mount Hermon in 1886 would have proved but empty shells without men and women, like-minded with Mr. Moody, to administer the affairs of the school, to teach the boys, and to spread abroad the spirit of Christ. That these were forthcoming in 1886, and have been forthcoming ever since, we of the present period have great reason to be profoundly grateful to God who gave to Mr. Moody such extraordinary wisdom in judging men. The roll is too long to be included here, but we may be permitted to pause at this point perhaps to honor one name representative of many, yet far above them all.

In Mr. Rankin's "Handbook" among the items for 1886 occurs the following:

"Henry F. Cutler, B. A., who had this summer been graduated from Amherst College, came to teach, and to assist Mr. Petersen in the care of Crossley Hall."

In "The Hermonite" of October 25, 1890, occurs another brief and matter-of-fact statement:

"Prof. Henry F. Cutler, one of our first gentlemen teachers and present principal, and Miss Harriet L. Ford, our former Greek teacher, were united in marriage last July."

And so, without any loud heralding there came into Mount Hermon an organizing and a conserving personal force that made possible a progressive realization of Mr. Moody's ideals, and that ranks as a present power in the school second only to the original impulse set in motion by the founder and carried on by his son and successor. Dr. Cutler's coming to Mount Hermon was clearly providential. He has held the helm for thirty years, and the ship has never swerved. No other man in the world could have done the work so well. The ideals of the school are safe in his hands. High above all other buildings on the crown of the hill stands Ford Cottage, the gift of the old students, the home of the principal. Its situation is fitting and symbolic.

Consolidation.

The years from 1886 to 1898 and 1899 may be thought of as constituting a distinct period,—a period of consolidation, of inner growth and development. There were few striking outward changes. The boy, so to speak, had attained his full height; now he was "thickening up."

Mr. Moody was of course always the dominating figure. In a peculiar way it was his school; in spirit it always will be. But he gathered about him increasing numbers of loyal friends, who gave money generously, not so much in the way of endowment as in the way of annual contributions. Mr. Moody was always strong on the personal element; he wanted a living school,—many friends old and new, wide interest, a forward look. Endowment was not neglected, but it was made secondary to the acquisition of friends. Many friends giving small amounts, praying as they give, in many cases also helping individual boys to share the advantages of the school, mean life and growth and service beyond the capacity of any endowment, however heavy. It may be stated that Mr. Moody's son and successor shares in these views, and that they also find expression in the slogan of the Alumni Association, "A LIVING endowment."

During this period—from 1886 to 1898-99—only one large building was added to the material equipment, Silliman Science Hall, the gift of Hon. H. B. Silliman of Cohoes, N. Y. This wonderfully enlarged the facilities of the school in the teaching of chemistry, physics, botany, zoölogy and physiology, and gave new impulse to the work in these subjects.

The student attendance remained at substantially the same figure throughout these years, that is to say, the capacity figure of about three hundred and fifty. Many more boys applied than could be accommodated, but no additional dormitories were provided. The first class, consisting of five members and including W. R. Moody, Mr. D. L. Moody's elder son, was graduated in 1887. The catalogue of 1898-99 states that the total number of graduates up to that date was 213, and that the total number of students entered to date was 2547. That year the faculty numbered twenty-six, exactly double the number already noted for 1886.

During this long period the price of board and tuition remained unchanged; there was an annual charge of one hundred dollars for all. Opportunity for the poor boy was the corner-stone of the school.

The year 1898 was a year of great expansion. In that year Overtoun Hall was built, so named from the chief donor, Lord Overtoun of Scotland. The corner-stone was laid on May 17. Mr. Moody's words on that occasion were peculiarly significant, and have been often quoted. They demand repetition here.

"The thought I want to present to you today is that soon these schools will be under your control. I charge you to make Christ preëminent in whatever you do. People keep asking me, Have you sufficient for your schools? My reply is that we have a rich endowment in friends. Let Christ

be preëminent, and there will be no want of funds! Make Christ first! Make Christ the foundation and corner-stone of your lives! These schools would never have existed had it not been for Christ and the Bible. Live in Christ, and the light on this hill will shine around the world!"

During this year also work was begun on the Memorial Chapel. This noble building, the central building of all the group,

was completed in 1899 and regularly occupied in the fall of that year. The memorial tablet reads as follows:

THIS CHAPEL WAS ERECTED
BY THE UNITED CONTRIBUTIONS
OF CHRISTIAN FRIENDS IN
GREAT BRITAIN
AND THE
UNITED STATES
FOR THE GLORY OF GOD
AND TO BE A PERPETUAL
WITNESS TO THEIR UNITY
IN THE SERVICE OF CHRIST.

Overtoun Hall made it possible to enlarge the enrollment by about one hundred and twenty boys, and in line with this enlargement in the fall of 1899 there came a radical change in the arrangement of terms, which meant further enlargement of scope and a wider ministry. From that time on the school has been conducted on a three-term plan, which utilizes the plant during a large part of the summer, and makes it possible for students to complete their courses of study more economically and more rapidly.

In the fall of 1899 also, with the approval of Mr. Moody and largely through the consecrated zeal of Mr. James McConaughy, at that time teacher of the English Bible, the Mount Hermon Church was organized. This organization is inter-denominational, but thoroughly evangelical. Through its recently established associate membership it has absorbed some of the functions of the Y. M. C. A., now discontinued at Mount Hermon. Its missionary activity is world-wide.

And now we come to the saddest day in the history of Mount Hermon, approaching it reluctantly even in retrospect and in spite of the splendid proof afforded by achievements of recent years that D. L. Moody still lives. For on December 22, 1899, the great evangelist and educator ceased to walk with God on earth, and began to walk with Him in heaven.

It was the end of an epoch. But God had planned more wisely than men then knew, and the son and successor, Mr. W. R. Moody, was ready and prepared. He had come to the kingdom for such a time as this. And as teachers, students and friends rallied about the father during the first half of the history of Mount Hermon, so during the second half they have rallied about the son. Northfield Seminary and Mount Hermon School are now incorporated as one, and as the president of the board of trustees of both schools Mr. Moody has established himself beyond question as master of the situation, worthy the name he bears. The schools are in hands both safe and efficient.

Expansion.

The limits of space forbid a detailed tracing of the events of the last twenty years. There has been of course the struggle to keep the tuition down to the lowest possible figure, in order that the original purpose might be fulfilled. And while the present charge to the student for one term of fifteen weeks is nearly fifty per cent more than the charge for an entire school year as originally made and maintained for over twenty years, still it is believed that in view of the economic situation the new rate is merely an adjustment, and not a real increase. Mount Hermon emphatically still remains a door of opportunity for boys of limited means.

The last twenty years have witnessed the erection of seven major buildings, Ford Cottage, Holbrook Hall, the James Gymnasium, the Central Heating Plant, Schauffler Memorial Library, West Hall, and the New Crossley. This last takes the place of the Old Crossley burned in 1911, and accommodates some hundred more students. West Hall is a commodious and elegant

refectory. The old dining hall was of course too small for the largely expanded school, and had to be adapted to other uses. It is now known as Camp Hall, named in memory of the first president of the board of trustees. The erection of the gymnasium made possible the establishment of a department of physical education. Mr. W. S. Yeager has been from the beginning the director, and has helped many boys to realize Mr. Moody's ideal,—"children in whom was no blemish, but well-favored." Holbrook Hall is the general administration building, the gift of two old Hermon men and their mother. Silliman Laboratory also, as it now stands, may be counted as practically a new building, for in 1903 it was increased by two-thirds of its original size, and its style of architecture completely changed.

The total value of the school property, including plant and endowment, is $1,838,-360.32. The operating expenses amount to $277,622.70. Such has been the miraculous increase of Mr. Camp's original $25,000!

The faculty and other officers now number fifty-four, practically another doubling since the year 1899. The tendency of the curriculum has been toward simplification, and all subjects, except of course the English Bible, not directly contributing to college preparation have been eliminated. It is believed that the needs of all students, whether candidates for college or not, can be best supplied by the subjects that point the way to higher education. Thus ambition is often aroused in the student who would have taken an easier and shorter way, had such been provided. To a certain extent the teaching in agriculture constitutes another exception. The splendid farm is a natural laboratory, furnishing an opportunity not to be neglected. So the department of agriculture was organized under Mr. Harry Hayward, a graduate of Mount Hermon and of Cornell, and since 1904 regular class room instruction has been offered. Mr. T. E. Elder, also of Hermon and Cornell, is the present able head. The particular achievement of Mr. Elder's administration has been the remarkable development of the Holstein herd, now nationally famous.

The writer of history may well be pardoned if in concluding his work he turns to prophecy and tries to gain some glimpses of the future. Nor is the future chance; the past determines it. And so in the case of Mount Hermon. We have written a RECORD of truly CHRISTIAN WORK, and the unopened pages are certain to tell the same story. There are unsolved problems that arise out of the changing times, but the foundation of God standeth sure. And Mr. Moody left some "grand men" behind him. The work is in their hands, and Mr. W. R. Moody and Dr. H. F. Cutler and the "old boys," led by Lorimer Drury, secretary of the Alumni Association, coming back in throngs to celebrate the fortieth anniversary in July, will keep their pledge to the founder.

On Sunday, July 31, the school will unveil a memorial tablet in honor of her sixty-nine sons who died in the great world war. Underneath the list will appear the simple quotation from the book of Judges: "They stood every man in his place." These words may well be considered as a consecration of those who yet remain alive. For the hope of the school is her sons. One of the last two sermons preached by Mr. D. L. Moody in the Memorial Chapel in 1899 had for its text Daniel 12. 3, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." The words doubtless express his ideal for the work at Mount Hermon. This is the sort of wisdom Mount Hermon was to teach. The record shows how fully the hope of the founder has already been realized, and how confidently the friends of the school may look forward to still larger realizations in the future.

Happy in God.

Above all things, see to it that your souls are happy in the Lord. Other things may press upon you, the Lord's work even may have urgent claims upon your attention, but I deliberately repeat: It is of supreme importance that you should seek, above all other things, to have your souls truly happy in God Himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last thirty and five years. —George Müller.

D. L. MOODY, EDUCATOR.

Henry F. Cutler, D. C. L.

D. L. Moody was a maker of schools. The great desire of his life was to be a maker of men,—men who, having caught the vision of a new life, were eager to devote themselves to the accomplishment of high purposes in this world. His schools were to be used as instruments in the making of these men. He had himself been denied, when a boy, the advantages of an education in the schools. He had always felt the handicap. He realized as the years came how valuable and necessary an education was.

He found boys and girls, young men and young women, growing up without an education as he did. He knew that changes could be wrought in their lives if only they could have a chance. The desire to help them, born of an inspiration, grew more and more until it became one of the mastering passions of his life.

The beginnings were small. First a little school in Northfield, in his own home, for a few girls whom he had found in the hills about Northfield. Then a little later a school for a few small boys in a farm house which he purchased at Mount Hermon. The planting was like the mustard seed, and we wonder now if the growth has not already gone far beyond the early expectations of the great man himself.

Once he had begun the work of an educator, he went on, fired (as it were) by an irresistible ardor which nothing could quench. First he gathered his students from New England, then from Old England, resulting from his visit and work there. Later they came from all parts of this country and from all quarters of the globe. They are already numbered by thousands upon thousands.

D. L. Moody was not only the founder of his schools, but their early architect and builder. The stories of the beginnings are most interesting. So small a thing as the scratching of "Widder Moody's" chickens in a neighbor's cornfield resulted in the purchase of this field by her son Dwight, and this later became the site of Northfield Seminary. The farm which Mr. Moody purchased for his boys' school had been owned by the very man, then dissipated, who held the mortgage on his mother's home and had threatened to turn her out unless she paid the interest. Of course other purchases have been made since, so that at the present time the grounds of both schools are ample and beautiful.

There was not a building erected during Mr. Moody's lifetime the plans of which were not submitted to him for his examination and final approval. He was also to a large extent the architect of the school grounds, including the location of all the buildings and the roadways and the walks. His prophetic vision reached on into the years, and he saw among the thorn bushes and rocks the beauty that was only temporarily concealed there, and only waiting to be released and revealed. When his Mount Hermon trustees counseled him to place his school buildings along the lower traveled highway, where the first farm house purchase was, he would not be convinced. He insisted that the main buildings should be on the upper levels, pointing out the locations which have since proved to be exactly the right places for them. Almost by the sweep of his hand, like a brush in the hand of a painter, he changed a rocky New England hillside into a beautiful school campus, which ten thousand students have learned to love.

For the instruction of the students Mr. Moody found devoted men and women who dedicated themselves to the working out of the high ideals of the great founder. There were to be no educational frills, no abnormal studies, and no questionable doctrines taught in his school. He desired a clear presentation of all subjects taught, with a constant effort on the part of every teacher to encourage every student to do his best.

For the financial needs of the schools Mr. Moody found men and women of wealth who caught the inspiration of his life and work, and who gladly gave funds for the development of the great work which he had begun.

Mr. Moody was fundamentally a great educator. All who came to know him intimately recognized his remarkable intellectuality and bowed before his superior intelligence. He was not taught in the schools, but he was learned in many fields of knowledge, and so endowed with common sense and insight into character and human nature that he was a master in his new field of education. By quick processes of thought he reached conclusions that were impossible even to those who were alert from mental discipline.

He was really a great student himself. A favorite time for study was the early morning before others were up. He had people reading for him in literature, in history, in science, in theology. The readers would mark passages which were important, and the books would be given to Mr. Moody for his perusal; or reports would be made as briefly as possible with clearness. His memory was keen, retentive and responsive. It seemed to many of us that his fund of stories and incidents was inexhaustible.

He had a quick, incisive way of putting before his students the lesson he wished to teach. His illustrations were numerous, and always apt. His argument was carefully worked out, and his logic irresistible. He was a great teacher, and the more so because he was a great student.

In his theory of education some great principles stood out in the forefront.

He believed that every student should do a certain amount of prescribed manual work every day, entirely apart from his studies, and this has proved to be one of the most valuable features of his Northfield schools.

He believed in athletics and sports for everybody. He used to say that he would like to see the whole school racing around the running track, and everybody trying to beat somebody else.

He believed that the Bible was the great book of knowledge, and that every student should study it during his entire course; and he always said it should be the English Bible.

He believed in a college education for boys who were capable of getting it. By that he meant that only a man of good character was worthy of a higher education. He used to say that an educated rogue was a menace to the world, and he wished to have no part in his education. Many a worthy Mount Hermon student was helped financially by Mr. Moody, not only in his school life but in college as well. He founded a scholarship in one college for the use of Northfield students, and probably would have founded others if his life had been spared.

It seems most fitting to use the word "director" in connection with Mr. Moody's educational work. Mr. Moody was always interested in the individual and eagerly desirous of directing him into the special work which was in the purpose of God for him. If a student was discouraged Mr. Moody directed him back to the way of hope again. If he had done wrong he directed him to the way of repentance. If the student had failed utterly, and had disappointed himself and others, Mr. Moody somehow knew how to direct such a one to a new determination to be a man. In all his work he felt himself a messenger among men, an instrument in God's hands to help others back to God and to direct them into paths of usefulness,—the great object of all education.

D. L. Moody's work as an educator was conceived in love, born of faith, and nurtured in prayer. Many of his boys and girls are now mature men and women scattered to the ends of the earth. They have caught the meaning of life and service from a great educator, director, and teacher,—himself the disciple of the great Teacher, the Master of us all.

Coming Issues.

September, addresses delivered at the Young Women's Conference, by Dr. G. Campbell Morgan, Miss Slattery, and others.

October (Double Number), addresses delivered at the Home and Foreign Missionary Summer Schools, the School of Religious Education, and the General Conference.

November, missionary addresses continued, both home and foreign.

Over 50 addresses and Bible studies delivered at the summer conferences will be printed in the RECORD in the coming months. Better subscribe by the year, and get them all for $2!

D. L. Moody and W. R. Moody leaving the Auditorium after a meeting.

EFFICIENCY AND LEADERSHIP.

W. R. Moody, LL. D.

Efficiency in service is the purpose of the Northfield Schools. Like many another enterprise this work had its inception in the sympathy of the founder for young men and women who, like himself, were deprived of educational privileges in earlier years.

D. L. Moody was one of a family of nine children. At four years of age his father died, leaving the widow without means beyond a small farm which was heavily mortgaged. The little district school was the only opportunity he enjoyed for his education, and the brief school year was often interrupted to work for neighboring farmers. At thirteen he finally left his studies to seek employment and help in the maintenance of the family. In later years, had opportunity afforded, he could have resumed his studies, but he was then too old to enter a grammar school, and he was compelled to take up his life work with a handicap which he always felt.

When in later years he made friends who had confidence in his judgment it was natural that he should seek to enlist their coöperation in behalf of a class for whom he felt the deepest sympathy. Thus Northfield Seminary for girls and Mount Hermon School for boys were the outcome of a need which he felt in his own experience.

There are three distinctive characteristics of these schools. They were originally established and have ever been maintained exclusively for young people whose means do not permit them to enjoy the privileges of more expensive schools; the Bible holds an important place in the curricula of all students; and the dignity of manual labor is recognized by assigning every member of the school some daily assigned work.

To foster a spirit of independence, and at the same time to inculcate the truth that everyone should do his or her share in meeting the expenses of their education, each student is required to pay a sum equivalent to half the actual cost of the attendant expense. As the founder expressed it, a young person "wasn't worth educating who wouldn't do his share." For more than thirty years the amount charged for board and tuition was one hundred dollars a year, but the increased cost of living and the greater earning capacity of youth has made it necessary in recent years to increase

this charge. This has resulted in a spirit of self-reliance among Northfield students.

The emphasis upon the study of the Bible has had a twofold object: the spiritual values it provides and the educational significance it represents. No one who is ignorant of the Scriptural narrative can be said to be well educated, while any one who really knows the Bible content can not be illiterate. This truth is more widely recognized by educators now than at the time the Northfield Schools were established.

The insistence upon students sharing in the work of the institutions is not only a means to a more economic administration of the work, but has a distinct moral and educational value. Not only is it a democratizing influence in the student body, but it teaches the dignity of work and emphasizes the sense of individual responsibility in meeting daily assigned duties, in the case of young women in the domestic arrangements of the dormitories and in the case of the young men in the work upon the school farm, in the laundry and dining hall. Each student thus is associated in the maintenance of the schools. It is of special interest to note that many students attribute to this feature of the educational system of the Northfield Schools the most cherished lessons of their school days, those which have proved of greatest practical value in after life. It was feared that the demand upon the time of the students would conflict with their studies, but the academic attainments in college and professional studies have proved such misgivings to be groundless.

After forty years the achievements of former students show that the Northfield system of education has resulted in efficiency in service. Christian work, in every branch and among all denominations, has enlisted many. In the ministry there are 275 Mount Hermon men, hundreds of former students of the two schools are on the foreign mission field, while hundreds more are engaged in varied forms of Christian welfare work under the Y. M. C. A., Y. W. C. A., and kindred organizations.

But it is not alone in these fields of service that Northfield students are seeking to advance the kingdom of God. In business and professional life, as well as in the less conspicuous but no less important service of the home, they are faithfully standing for the principles they learned at school. In all there have been twenty thousand young men and women who have enjoyed the privileges Northfield has afforded.

The need of the coming days is leadership. Not only in the industrial world, but in the rural communities, in church, on farm and in the home there is a need of men and women whose industry, true patriotism and Christian principles will make for noble citizenship. It is because of this national need and the achievements of Northfield students in the past that the future of this work is assured. The traditions of the past are a sacred heritage and an inspiration for continued effort upon the part of former students, faculties and trustees.

THE MOUNT HERMON PRODUCT.

L. Lorimer Drury.

Mount Hermon School is made up of four elements, the trustees, faculty, students, and alumni. It is conceivable that the buildings and all the equipment might be destroyed, leaving nothing but the beautiful hillside; yet the school would still exist. Each one of the elements has its part to perform, but it is the fourth, upon which the impress of the other three has been made, that comes within the scope of this article.

When one considers the thought, the labor, and the sacrifice, not only of friends of the school but also of parents of students, which have gone into Mount Hermon during the past forty years, it is a fair question to ask, "Has it paid?" One would not presume on the reader to the extent of saying that there have been no failures, that some have not been disappointments to their families and to the school. Such things are inevitable in a group of ten thousand men. On the other hand, the writer, who has had a number of years of experience in meeting Hermon men and a somewhat wide acquaintance among them,

does not hesitate to answer the question in the affirmative, and the following glimpse of the field, it is hoped, will lead the reader to think so also.

It is natural for us to turn first to the Hermon men who are in religious work.

In the mission field today the names of Ernest Yarrow, Sam Higginbottom, and Ernest Riggs are household words in thousands of Christian homes. Mount Hermon has fifty-four men on the mission field. Recently a letter came from one of these men in China, from which the following paragraph will be sufficient to show the progress of his work.

"This past year has been our best yet. The schools and work are growing, and it is all I can do to keep my hand on the situation. I am glad to say the Mission Board is coming to my help with new workers. They are also standing behind me financially. I have just finished two buildings of our church plant. One building will seat three hundred people. It will be used for two meetings daily. I have already started a church that will seat twelve or fifteen hundred people. I am preparing for twenty-two Sunday school classes, reading rooms, and office. It will be an up-to-date working equipment for such work. The Board has already sent out $25,000 gold with which to complete the plant. They have also recently sent out thirty thousand dollars for our new hospital. I have ten thousand for our boys' school on hand, and hope to have several thousand for our recently opened Bible Training School. It will fall to us to open the two provinces north of our station, so we are to begin the training of native evangelists."

Some of these missionary sons of Hermon are working in far frontiers, undergoing privations and dangers for the sake of the gospel of Christ. Moreover, there are those serving on the home mission field, whose districts cover vast areas in the West and in other sparsely settled portions of America, who are contributing their part toward making the world better.

Three Hermon men are secretaries of great Home Mission Boards: C. A. Brooks, American Baptist Home Mission Society; George L. Cady, American Missionary Association; and John McDowell, Presbyterian Home Mission Board.

In the pastorates Hermon has among its alumni men whose names are honored in every denomination and whose influence is nation wide, and there are scores of others who are making the name of Hermon respected in every part of the land.

In the early days of the school a young man, a carpenter by trade, wrote to Mr. Moody from England that he had heard of Mount Hermon through articles in the religious papers, and that he would like the opportunity of Mount Hermon. He came, graduated, and shortly afterward entered the ministry. He has been for thirty years the pastor of a church in Denver, Colorado. At the celebration of the twenty-fifth anniversary of his pastorate it was reported that within that period 1372 members had been received, that fifteen members had been ordained to the Christian ministry, a number were licensed preachers, four were studying for the ministry, and seven were missionaries in foreign lands. In a recent letter he mentions that his church is giving more money to missions than to the local work. In addition, this Hermon boy is frequently engaged in evangelistic work in the churches throughout the West.

A considerable number of former students are Young Men's Christian Association secretaries. Among these are a secretary of the International Committee, and several whose local activities have given them national recognition in the organization. It may be a significant fact that an increasing number of these men are engaged in so-called rural work.

In the realm of medicine at least one Hermon man, a boy from the Berkshires, is recognized as the outstanding authority in America in his particular field. Another is rendering notable service, having under his direction a large staff of assistants, as director of medical service in a progressive Middle Western city. He too came from the farm. He worked his way through school, college, and medical school. He was called to the staff of a medical college in New York State, and while there became associated with the city health department. In that capacity he stamped out typhoid, which had been playing havoc in

that city. During a part of that time he would take a night train for Boston, to put in the day at the Harvard Medical School in the post-graduate study of municipal medicine, and then take the night train back again to his city. He served overseas during the war, and upon his return he was wanted to give a course of lectures before one of the leading medical schools in America.

In the field of law Mount Hermon is also represented. Visitors at the Northfield conferences may remember the especially gracious and able head waiter of the Northfield Hotel ten years ago. He is now president of the Bar Association of his state and dean of the Law School of the State University.

Presidents and professors in colleges and universities, principals of secondary schools and high schools, as well as a good number of teachers, are found among Mount Hermon alumni. One of the few Indians to graduate from Mount Hermon is the principal of a school for the boys and young men of his own race, which is seeking to lead the Indian from government wardship to self-sustaining Christian citizenship. He was born in a wigwam, and his childhood was spent in the wilds. He holds a Master's degree from Yale, and is also a graduate of Auburn Theological Seminary. The same emphasis which is placed on Bible study and character building, with work as an essential fundamental feature, which characterizes Mount Hermon, he is seeking to maintain in his school.

When it comes to the men in business it is difficult to particularize, yet scores of Hermon men in commercial life have not only been successful, but would have made D. L. Moody's heart glad by the way they give time, effort, and money to promoting the church, Christian associations, and other good causes.

The same thing is true regarding the Hermon farmers, who are scattered from Maine to California. One of the largest holders of farming property in America is a Hermon man.

It would be easy to go from one omitted group to another and single out individuals, but probably sufficient has been written to show that Mount Hermon men in all professions and occupations are carrying out the Mount Hermon ideal that every kind of work is Christian work, and are demonstrating Mr. Moody's frequently quoted statement that when he was gone he would leave "some grand men behind him."

HENRY FRANKLIN CUTLER, D. C. L. AN APPRECIATION.

Harry D. Abells, Mt. Hermon '91.

What shall be our estimate of Dr. Henry F. Cutler, the many-sided principal of Mount Hermon School for boys?

In the first place, every one who is at all acquainted with Mount Hermon thinks of him as the man who caught Mr. D. L. Moody's vision in founding a school where boys such as he was himself could secure an education. They know, too, that Dr. Cutler has brought Mr. Moody's plan to pass through the fruitful lives of Hermon men.

In the second place, students at the school who come into closer contact with the principal than those of the first group soon realize that this modest, retiring man is the organizing force and the constructive leader at Mount Hermon. They feel his keen insight into their characters, and his clear appreciation of what they actually are personally. Also, as they come into the sphere of his influence and inspiration they receive a positive and constant impetus to make a full use of their powers and opportunities.

Again, graduates who go on to college discover that Mount Hermon is one of the strong preparatory schools of the country. They recognize while at college, more clearly than during their school days, that Dr. Cutler is one of our great educators. Possibly some of them may search through

his particular educational history and learn what few ever find out at Hermon: that their principal is a member of the exclusive Head Master's Club, and a regular attendant at its meetings; that he is a member of the Superintendent's Division of the National Educational Association, and also of the New England Association of Colleges and Secondary Schools. Syracuse University recognized his services to education in 1916 by giving him the degree of Doctor of Civil Laws.

Men of Mount Hermon, one and all, as they come to maturity under the trying experiences of life and the carrying of its burdens, have revealed to them increasingly that the school gave them elements in their character building which are fundamental and vital to them. They are immeasurably grateful to Mount Hermon: to Mr. D. L. Moody, who founded and inspired it; to his son, Mr. W. R. Moody, who has made its continuance possible; and to Dr. Cutler, the head of the school. And it is one of the significant things about our principal that the further along life's pathway Hermon men struggle the more they find to revere and appreciate in this great man.

In order to have made an increasing success at Hermon for thirty-one years, its principal throughout this time has had to be an all-round man. In his achievement Dr. Cutler has sustained all the demands which can be made upon every element which goes to constitute a complete character. His has been a twenty-four-hour-a-day position. The man in business or a profession has some time for relaxation, and many hours away from his office. It is possible for him to be a specialist in a certain field and be undeveloped in others. It is not so with the principal at Mount Hermon. He is constantly in the white light of publicity and service. His recreation time finds some one conferring with him while he is digging in his garden. The telephone rings in the night to say that a boy's father or mother is ill at home. Or in that moment when the crowding cares of the official day are over, and the mind has its moment to recreate, then come trooping in the thoughts of this boy in trouble, this teacher needing counsel, and all the other problems which arise in the large Hermon family. Its head pours himself out in such continuous service that with no apparent time for a refilling of the vessel we marvel why his personality and spirit are not emptied. How can it be that the supply of comfort, wisdom, patience, encouragement, and the giving of his dauntless spirit, can continue in a seemingly exhaustless stream? The only explanation is that within him are the eternal springs whose sources are in God.

Henry Franklin Cutler, D. C. L.

Dr. Cutler has accomplished a noteworthy task in having the school adhere strictly to Mr. Moody's early ideals and at the same time develop it as a high grade, progressive, scholastic institution. During the past thirty-one years there must have been many times when active influences were brought to bear to change the original character of the school. For example, the principal must have felt a desire on the part of some to have the purely college preparatory school dominate the scholastic program. Recently there doubtless have been friends who have presented arguments for greatly increasing the vocational training. But notwithstanding these and

other interests Mount Hermon continues to maintain its unique position in education. It gives the young man who wishes to enter college preparation which is recognized by the universities as adequate, and it also provides an excellent general training for those who do not continue their school work further; and throughout the years it has striven to establish in all its students the principles of a strong Christian character.

Again, the principal at Hermon is a man with a broad outlook and imagination, and at the same time he has practical business sense. Trustees and other men of affairs, teachers and students alike, have confidence in him and in his judgment. His capacity for leadership is also shown in his ability to multiply himself through having the members of the faculty and the representative students adopt his ideals and program, and think and act with him. In his wide perspective of the values of life he recognizes that to serve Hermon best he must also serve the world. And so he is an active member of various organizations. He gave six months during the war to his country and to Belgium. One of the things which his friends have to learn from outside sources rather than from him is that he received the "Médaille du Roi Albert," and another medal issued by the Belgian National Committee, authorized by royal decree, for these services. His various activities, however, together with his business capacity and his visions for the future, are fundamentally all for Mount Hermon.

In dealing with his students, we note that with the maturity of his powers and the ripening of his experience he continues to have his youthful spirit. In heart he is a boy with his boys. However, with all of his love for them, and indeed because of it, he holds strictly to his standards of righteousness for Hermonites. One of Dr. Cutler's remarkable attributes is his ability to discern between right and wrong, his faithfulness to the right, his power to instill in his students a clear understanding of what Hermon's standards are, and to arouse in them a high sense of honor.

In his relations with members of the faculty he is a teacher of these teachers, and also a humble learner. He is esteemed and respected by all. He is their unquestioned leader. At the same time he is one with them in spirit and in coöperation as they mutually work for the interests of Hermon.

This estimate of our honored principal is merely suggestive. As an analysis it is obviously incomplete. Indeed, every Hermonite will declare with the writer that it would be as productive of mathematical results to attempt to analyze our love for our mothers as it is to dissect and define our peculiar feeling for Dr. Cutler. Frankly, we can only measure him through determining the results Hermon men have achieved. Their record is one of real success in the true sense of the word. The per cent, when individuals are considered, is so high that it constitutes the great proof of the value of the all-round development at Hermon.

Mr. Moody used to refer to his old boys as Mount Hermon's living endowment. History is demonstrating that our great benefactor was right. So, also, the worth while ideals and concrete works of the Mount Hermon men who have come out from her doors during the last thirty-one years are the abiding testimonials of the influence of Henry F. Cutler.

I sometimes think God has done a hundred years' work in the last five years.—John R. Mott.

Who's Who among our Authors.

Professor Stephen Stark is teacher of Latin at Mount Hermon School.

Dr. J. East Harrison is teacher of Bible there.

L. Lorimer Drury is both a teacher and alumni secretary.

Col. Harry D. Abells is principal of Morgan Park Academy, Morgan Park, Ill.

Henry M. Moore of Boston was a long-time friend of D. L. Moody, and for many years president of the board of trustees of Northfield Seminary.

Dr. J. Stuart Holden is a London rector, long a speaker at the Northfield conferences.

Dr. Henry H. Barstow is a professor in Auburn Theological Seminary.

Dr. John Gardner is now pastor of the Congregational church in Riverside, Calif.

Mrs. Ida Q. Moulton is a pastor's wife of Avon, Conn.

CHRIST'S HATRED OF SHAM.*

Rev. J. East Harrison.

Jesus answered and said unto them: Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done. Matthew 21. 21.

We have read together this evening a narrative (Matthew 21. 17-22) which some wish were not in the book at all. It bristles with difficulties, and the verse that I wish to speak to you about specially adds to the difficulties rather than diminishes them. For I want to call attention not merely to the narrative, the story of Christ blasting the fig tree with a word, so that it withered up from the roots, but to the statement made by Him the next day, when, as Matthew tells us, Peter drew attention to the fact that the fig tree was dead, had withered, and "Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done."

Mark these words: "Ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done." But we say we do not want to do anything of the kind. We don't want to go about withering trees or breathing imprecations that cause death. What we desire is not something destructive, but constructive. The spirit that we would show is absolutely different from that which appears to be exemplified in such an act as this. So, as I said, the whole narrative is full of difficulty.

First of all, we say if Christ were divine surely He would have known that there was no fruit on the tree, and He would not have gone to it at all. Then again we are told the season of figs was not yet. Was not Jesus unreasonable in expecting to find figs when it was not the season for figs, and then in destroying the tree because it had not produced figs when the season had not arrived? Does it not seem contrary to the spirit and character of Jesus Christ? He who was meek and mild, the very personification of love; whose miracles were all marvels of healing and blessing; who never touched but to bring strength and life and blessing; and now apparently for a simple, selfish purpose He curses, He brings death and destruction. Then, to crown all, He tells His followers that He desires them to go and do likewise; that if they will only have faith in God they shall be able to do what He did to the fig tree, and not only to a tree but to a mountain if needful. Twenty-four hours after the curse had been uttered He expresses no regret for what He has done, but says to His disciples: "This is what I want you to do." In the light of all these suggestions of difficulty I want to look at this narrative.

How a Fig Tree Grows.

I do not know how many of you have any practical knowledge of fig growing. I have lived in a country where they grow figs. I have had a fig tree in my own garden, and I have noted the peculiarities of the fig tree. Let me tell you how a fig tree acts.

The fig tree loses its leaves in the fall, and stands the barest looking object all through the winter. It looks barer than an ordinary tree, because its branches are so straight, and there are not the same ramifications which give picturesqueness to a tree, even when the leaves are off.

The first sign of life when the spring comes is the blossoming. If you saw a fig tree you would say it had no blossoms, but you read about the blossoming of the fig tree in the Bible. Botanically, the fruit is a blossom, and the little blossoms come first on the tree. The first sign of life in the springtime is the breaking out at the ends and on the sides of the branches of these little fig buds, and they grow, and then the leaves come, and at last the tree stands in all the beauty of its new foliage with the

* Delivered at the Northfield General Conference, August 1920.

early figs on it. These early figs are absolutely useless for any commercial purpose. You read of them in the book of Revelation, where the nations shaken by the hand of divine judgment are spoken of as falling like the untimely figs. A storm would wash almost all the first figs from the tree, the untimely figs, the early figs which fall very readily; and when they have fallen there would come the later figs, which are the figs that are valuable to the owner of the tree.

I want you to notice two or three things. The first is this: figs come even before the leaves, they last after the leaves have fallen off, and where there are leaves on a fig tree, if the fig tree is any good, any use at all, there are sure to be figs. We know when this incident occurred: it was just before our Easter, in the springtime, just before the season of the marketable figs. There must have been figs on this tree if it had been a healthy, productive tree, but we are told Jesus "found nothing thereon, but leaves only."

The next thing I want you to notice is that when the evangelist says, "It was not the season of figs," or as we have it in the old version, "The time of figs was not yet," he is stating that which removes the foolish objection to this narrative made by such men as Theodore Parker who liken our Lord to a truant schoolboy robbing the neighbor's tree. When Mark wrote that it was not the season of figs he cleared the character of Jesus Christ from any such stupid insinuation as that, for anybody could take the untimely, early figs; no farmer would object unless one destroyed the tree in doing it. It was better for the tree to have those figs off. They would simply fall to the ground, and the pigs would take them, if there were such wandering around there. So the statement that the season of figs had not yet arrived was not made to indicate that it was not to be expected that figs should be on the tree, but rather to say that at that time of the year anyone could take figs from the tree if he desired. The early figs are insipid, they are a little sweet, they have very little flavor, they will not preserve, they easily decay, and consequently they are of no value. But a hungry or thirsty man might find some of these figs very grateful indeed. So much for the narrative as it stands.

The Circumstances.

Now I want you to note the circumstances.

Jesus Christ was walking to Jerusalem. The day before He had ridden up in triumph, but instead of being received by the Jewish authorities He had been rejected. He had then looked around on all things in the Temple, and He had seen the barrenness and fruitlessness and hypocrisy of the services; after which He had come out from Jerusalem and returned to Bethany when the evening came on that Palm Sunday. The next morning He had left the home of Martha and Mary and Lazarus without eating anything. He must have got up very early indeed, or I am sure Martha would never have let Him go without His breakfast. But as He walked toward the city He was hungry, and He saw what we are told in the Greek was a single, solitary fig tree, a tree standing out apart from everything else, full of leaves, the promise of fruit. He knew that He was free to go and take the fruit at such a time; no one would call in question such an act, and so He went to the tree.

But Jesus Christ had a far higher purpose in view than to meet the need of His breakfastless condition. I believe that He deliberately intended to teach His church a great lesson, and there is a danger that by looking at the difficulties of the narrative we may overlook that great lesson.

I think there was involved in this action a great prophetic purpose as well. Jesus Christ more than once likened the Jewish nation to a fig tree. The rabbis themselves had adopted the fig tree, at any rate on one of their coins, as the symbol of the nation. And when Jesus Christ spoke of the fig tree, or did anything in relation to the fig tree, a Jew would immediately think of his own nation; and as Jesus stood before that fig tree with so great promise but no fruit He could not have found a better type of the condition of the Jewish people at that time. With the oracles of God committed to their trust, with the purest religion that had been made known to man, revealed by God Himself to prophet after prophet, to lawgiver and seer, the Jews had, as far as the leading members of the nation were

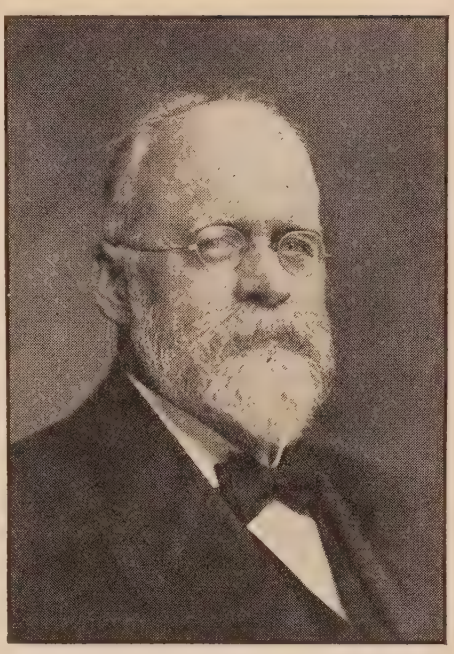
concerned, sunk into sheer hypocrisy and a mere formal religion. There were plenty of leaves. Nowhere was there a more ornate service, nowhere a people more bound up in the legality of outward observance. But the fruit—love to God, and an earnest, honest love for their fellow men—was conspicuously absent. Therefore, when Jesus spoke to that fig tree it is impossible for us to disassociate the idea that He had in mind the condition of the nation. And when some thirty odd years after that the forces of Titus laid the city of Jerusalem in absolute ruin the fig tree, cursed by the Lord, withered away from the roots upward.

Shortly after this, perhaps two days after, Jesus Christ spoke again of the fig tree, and He said to His disciples that when they should see the budding of the fig tree again they might look up and know that the time had come for the wonderful promises and prophecies of old, centering in His own person, to be fulfilled by His reappearing. And so let me say, if you see in this blasting of the fig tree a prophetic parable, an acted parable of the fate of Jerusalem because of its fruitlessness, and of the people of Israel, you must read with this Christ's word of two days afterwards, when He spoke of the fig tree, dead as it seemed, once more breaking into life, budding forth again. And so the Jewish nation, blasted though it was by the curse of God which the leaders invited upon themselves when they said of Jesus, "His blood be upon us and upon our children," is to see a reversal of the curse. Life is to come to the nation instead of death, and what we see today of death in the people is to give place to the absolute contradiction of it, for the dead is to come to life again, the fig tree is to blossom once more.

I want to speak about what I believe to be the great point of this story as it is related to the Christian of today. I want you not to look at the Jew, or at any prophetic matter in it, but to look at these words, "Have faith in God," and the promise that if you have faith in God you shall do what Jesus did to the fig tree.

Christ's Hatred of Sham.

Jesus Christ had a consistent and implacable hatred of sham, hypocrisy, lies.



Rev. J. East Harrison.

Jesus was a good hater. You say, "God is love." That is true. But no one can hate a lie as God hates it. "Our God is a consuming fire." This is what John the Baptist meant when he said of Jesus, "Whose fan is in His hand, and He shall thoroughly purge His floor, and burn up the chaff with unquenchable fire." Not a grain will He lose, but no chaff will He spare.

There are words of Jesus Christ that we tremble to read. Think of some of those words spoken and accompanied with the blazing fire of divine judgment as it flashed from His eye! "Woe unto you, scribes and Pharisees, hypocrites! You are like whited sepulchres that are beautiful without, but inwardly are full of dead men's bones and all corruption." Think of talking like that to the respectable members of society in Jerusalem, and to the rulers of the people; the men who were representing Almighty God on earth at the time, the high priests, the priests, the scribes, the Pharisees, not to name the Sadducees with their agnosticism! Think what it means when it is said that Jesus looked round about Him in anger! Must not that have been fearful?

Think of meeting that look when Jesus looked round in anger!

You say: "I thought He was never angry. I thought He was 'gentle Jesus, meek and mild.'"

Certainly He was, and it was because He loved the sinner so much that He hated sin so much; because He loved the truth intensely He hated the lie as no one ever hated it before. And when Jesus Christ stood before that fig tree He saw in it the embodiment of a lie. It was false. It was a pretence. It was a sham. It seemed to be fruitful, and it was bearing no fruit at all. It was full of leaves and promise, and stood up there by itself, a landmark on the roadway, but it was rotten at the core, and Christ saw it. So that when I see Christ withering that fig tree with a word I see how He must have hated a sham.

Notice next that Jesus Christ desired His disciples to do likewise. He wants you to hate wrong, and falsity, and hypocrisy. He wants you to hate sin.

Now mind, He might have withered up some rich old Pharisee who deserved it as the tree did not, but He did not do that. He withered the tree, and when He did so He showed us something of what He would have us do to all that is untrue. Christ calls you and me to a crusade against sin, a crusade against the devil, and He says of the devil: "He is the father of lies." The Christian church is to smite the lie wherever it sees it, hypocrisy wherever it sees it, fruitlessness wherever it sees it.

We ought to begin at home. The Christian's business relationships should be such that he can ask the Lord to audit his books and to inquire into the details of every transaction. The Christian's home should be conducted in such a way that there should be a recognition of Jesus Christ when no visitor is there, as complete as when the minister calls. And in every direction the Christian is called upon by Jesus Christ to take an attitude of unquestioning animosity to everything that is untrue. The Christian is looking to go to heaven, and we are told in the twenty-first chapter of Revelation that from heaven there will be excluded everything that maketh a lie. Think of that!

Do not go to smiting other people's trees until you have seen there is fruit on your own. It is easy to point to hypocrisy in other people, but we have to begin at home in this matter. The Christian church needs to do this, and Christ would have us look at ourselves and ask ourselves whether anywhere there be a lie, the thing that is not quite true; and if so, to smite it in His name. And He wants us to go further. He wants us to go out and meet the sin of the world. He wants us to recognize that in this there is not merely a destruction, but an evangel.

The last thing I want you to notice is that Jesus Christ shares divine power with His followers in smiting the lie. We do not go on this warfare at our own charges. Jesus says:

"If you have faith, and doubt not, but believe in your heart,—it is very searching, isn't it?—if you have faith, and doubt not, but believe in your heart that you will have these things, you can not only do what I have done, but you can do the same to a mountain. Nothing shall be too big for you to destroy. You shall crumple a mountain into a plain, for the power that you shall have shall be absolutely the power of God."

What a wonderful thing this is! Sometimes we stand before the forces of evil that are arrayed against us, and we know not what to do. Mark what Jesus Christ says:

"Get on your knees! Get to prayer about it! Pray, pray, pray over it! But as you pray, believe and doubt not in your heart, and you shall have what you ask. The fig tree shall be destroyed, the lie shall be smitten, the sham shall disappear, and truth shall blossom where before there was this useless mockery of truth."

The day has not gone by when great things are wrought by prayer. I want to read an extract from a magazine to you.

"Sir Henry Galway, speaking at the Australian Congress of the Salvation Army, said that Viscount Allenby, when he came to the gates of Jerusalem, determined he would not destroy the holy place. He therefore telegraphed to the government for instructions, and was told to do what he thought best. Not satisfied, he telegraphed to the king, who replied: 'Make it a matter of prayer.'

"As a consequence General Allenby assembled his staff and troops, and prayers were offered for guidance under the special circumstances. Before the meeting separated an orderly arrived with a telephone message for the general to the effect that the enemy had surrendered the city."

We stand now before the fortress of sin, and the lie, sham and hypocrisy. We know not what to do. We ask, "Who is sufficient for these things?" We feel like the spies of old when they saw the cities walled up to heaven, and the giants over against them, in whose presence they said, "We were as grasshoppers." But we can telegraph to our King. We can get our orders from headquarters, from the King Himself. We stand amazed and say: "Lord Jesus, what shall we do?" And He answers: "Make it a matter of prayer! Ask what ye will, and it shall be done unto you! Have faith!"

In almost similar words just after His transfiguration Jesus said: "If you have faith as a grain of mustard seed, you shall say to the tree,"—and that was a kind of fig tree, a sycamine tree, a sort of wild fig tree,—"and it shall be plucked up by the roots and cast into the sea." "If you have faith"—mark what He said,—"as a grain of mustard seed." You have that much, haven't you? It seems easy to have faith as a grain of mustard seed. Jesus did not say: "If you have faith as a grain of sand." People have faith like a grain of sand, but it is no good at all. They say:

"I pray, and pray, and I do not get anything at all, and I know I believe."

"How much do you believe?"

"I don't believe very much of course, but we only need to have a mustard seed faith."

What did Jesus mean by that? Jesus marveled at the mustard seed. He made it, but He marveled at it. He saw in it a type of vitality. The thing was alive. It multiplied so quickly. It was sown in such weakness, it was raised in such power. It was sown a little seed, it was raised a plant large enough for birds to perch upon. Jesus said: "If you have faith like a grain of mustard seed," a growing faith, a vital faith, a faith that is always increasing; no matter how small it is, that is always working towards bigness, always showing vitality, showing real life.

Have you the grain of mustard seed faith, the faith that grows, lives, expands, and is never content with what it has attained, but always reaches out to far greater things? Jesus says that if it is small now, but is a growing faith, the lie shall fall before it, hypocrisy shall be unmasked. The lie shall die and the truth shall live, and you shall have the reward of a faith that falters not.

How the Northfield Schools are Financed.

With the students paying only one-half the actual cost of maintenance it will be seen that there is required a large supplementary sum to be raised each year to meet current expenses. This in part is met by income from an endowment, which is increasing yearly by bequests and special gifts. The annual resource from this fund is now approximately $70,000. But there remains still a sum of over $100,000 to be raised each year to meet the needs of a student body aggregating 1200 young men and women. This is received in large part in small donations. During the past year the number of contributions has been approximately 10,000, and the average gift was thus $10.

To this should be added the gifts of former students, especially the Mount Hermon Alumni Fund, which express in a material way their love and loyalty. Last year over twenty thousand dollars was received from 2600 former students. As many are still struggling to make their way in life, and a large proportion are engaged in forms of service which are not remunerative, the results are all the more significant.

The degree of LL. D. was conferred upon Mr. W. R. Moody at the last commencement exercises of Rutgers College, New Brunswick, N. J., in virtue of his prominence in educational affairs.

Someone suggested that in his case LL. D. might stand for Doctor of Letters, —begging letters; so if any reader receives an appeal for the Northfield Schools he will know that Dr. Moody is fully qualified.

Prayer is like stepping into a side room to counsel with your partner.—Bishop Waldorf.

EARTHLY TREASURES.*

Rev. J. Stuart Holden, D. D.

I spoke to you yesterday morning of the necessity of a courageous facing of life, the actual facts of our own spiritual life, and a courageous coming into God's presence for that necessary cleansing and adjustment to His will and renewal of His grace in our lives which alone qualify for Christian service. I said that the disorders of our souls are not going to be healed by increased activity. Increased activity will doubtless come, but it must come as an outcome of adjusted relationship with God and of renewed consecration to His service.

It is as though one's arm were out of joint. One might endeavor to exercise that arm, one might endeavor to have it galvanized into a certain amount of life, but every increase of activity only increases the disorder from which the arm is suffering. It is out of joint, and before any activity can be useful, before any activity can be carried out without further harm to the member, it must be put in joint, it must be restored. Once that is accomplished, then activity if you like, then growth in strength if you please; but until then anything else simply increases the disorder, the pain, the inconvenience and the uselessness.

So it is in our Christian lives. In view of our position, called to be God's witnesses in a world which so sorely needs Him as it does at this present hour, witnesses to the world of a law of grace and truth which binds us even as we declare it to others, everything depends upon our own personal experience of God. A time ago I visited a factory where there were a thousand looms and many thousand spindles. The one who was showing to me the wonders of this factory told me that the only thing they really had to exercise constant care about was to see that the reservoir which supplied the water power away up some distance from the factory was always filled. Let that be assured, and the rest was all right. Let that be assured, and the work of the whole factory went on with certainty. My friends, that reservoir is for you and me a personal and constantly increasing knowledge of God in our lives. Let that be assured, let that be maintained with care and prayer, and your work of witnessing in the world will almost take care of itself. You cannot hold forth the word of life except you are yourself held by it. It is not that which I hold but that which holds me which is my fundamental faith and which is my true witness of Christ to the world.

It is not enough that as a result of gathering together in days like these we go back with increased interest in either the spiritual or the social problems of the Christian church. It is not enough that we go back to give ourselves with greater energy to the tasks which certainly confront and challenge organized Christian faith on every hand. It is only sufficient that we have increased personal knowledge of Christ's saving control. God's methods for blessing the world are men. God works in us that He may work through us His good pleasure. We shall fail of all our desires and hopes, above all we shall fail of the great purposes of His grace, if we do not in these days get past means, past men and preachers and fellow servants, if we do not get through to the presence of God for an adjustment of our lives to His will and to our original views of faith and loyalty. Unless we become thus indued with His power, the Holy Spirit Himself coming in us and upon us that He may flow through us for His glory, these days will have been spent in vain, and will indeed issue only in increased condemnation.

So this morning, endeavoring to keep in mind the simple words I tried to give you yesterday, I want to get back to Christ's own word which warns and searches and directs and altogether assures our hearts in regard to life, and its great purposes, and its effective power. And so I ask you to turn to very familiar words of Christ, in the sixth chapter of the Gospel by St. Matthew, part of the Sermon on the Mount, the nineteenth and following verses, where Jesus says:

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* Delivered at the Northfield General Conference, August 1920.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

I want you to notice the right emphasis that is put upon that conjunction "For." It interprets the whole of the message.

Christ is not here warning men against making money; He is warning against money unmaking them. Christ is impressing upon these men that the heart shares the fate of the treasure. It is not that moth and rust and thief may take the treasures away; it is that the heart may be invaded by these same perils, and that life may be consequently in measure lost.

I would ask you before you close your Bibles to turn to the Epistle of James, chapter five, verses one to three: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." I ask you to look at this word because it is evidently a word of correction and exhortation to believers of an early date who had neglected to lay to heart Christ's word. They had failed to grasp the significance of Christ's warning, and in consequence had fallen victims to rust and moth and thief.

Material v. Spiritual.

We were told last night of the two great conflicting principles of life, the material and the spiritual, the two great ground-plans upon which men, even men who profess faith, build life and character. Here Christ is setting out these two conflicting principles in contrast each with the other, that His children, His servants, may see clearly the one and only way of life and character and service for them. "Lay not up for yourselves treasures on earth": that is the material principle of life. "Lay up for yourselves treasures in heaven": live according to a spiritual law, the law whereof "My own life," says Christ, "is thy compelling example. Lay up for yourselves treasures in heaven. Neither rust nor moth nor thief shall then invade."

We are all agreed that to understand Christ's word and apply it to life is the sum total of Christian duty. We have just been singing that from the best bliss that earth imparts we turn unfilled again to our Lord Christ. This is the secret not only of enlightenment but of power. "If My word abide in you, and you abide in Me, then," Christ says, "all resources of power are available to you. You shall then ask what you will, and it shall be done unto you." The closer we get to Christ's word, the nearer we find ourselves to simplicity. A great many people lose their way at conferences, not because what they hear is not true, but because it is too complicated; not because they do not hear enough, but because they hear too much. It is the simplicity which is in Christ which helps and saves and blesses us. As Dr. Hutton said yesterday morning, Christ's simplicity is often the utmost severity; and you and I, who have come here seeking our way through all the tangled, tortuous ways that open to us in life, need to get back as close to Christ's own simple and yet profound word, simple and yet unsearchable in its depths of meaning and richness and fulness; and as we get back to His simple word we shall find ourselves laid hold of by the power of His life and spirit. For His teaching is never abstract and never obscure. Little children understand it well; they get the best meanings out of it. Wise men often make themselves foolish in erring therein.

Now Christ seems, as we read the record of His life and study His teaching, always to have been opposing the secularization of life on the part of His people. He is always conflicting with that material principle to which the whole world commonly gives its adherence. In Christ's judgment men actually diminish the size and quality of life by increasing its outward dimensions and its interests. By making their aim too low they are in danger not of missing it but of realizing it. In Christ's judgment this is the real peril of life, not that men may fail of their objective but that they may reach it. That is the greatest failure when the aim is unworthy, when the aim is low, when the aim is merely

material. Men may save life, and in the process lose it.

At the same time let me say—and this is a digression,—that Christ is never found inculcating any careless disregard of the temporal side of life, never found disparaging the exercise of rightful prudence in the conduct of life's affairs. It is never a part of Christ's doctrine that because a man has found his soul he has to lose his head. For instance, Christ never is really against making money. What He is against, as I have already said, is that money unmakes men. Provided that money is not made at the expense of character, provided it is not the harvest of adroitness or the exploitation of others, provided it is done by diligence of hand and brain, provided it is not the end and aim of existence and toil, provided it is made righteously and used unselfishly, Christ has nothing to say against men making money. He has a great deal to say about the way they use it, and He has a great deal to say about men paying too much for it, sacrificing the spiritual and eternal for the merely material and temporal, sacrificing the things which they have got to take into eternity with them for the things which they have got to shed before ever they pass through those silent portals. For instance, He said some men gain the whole world, but they pay too much for it, they lose their own life. He said some men acquire riches, but they do it at the cost of their opportunity of entering the kingdom of heaven. He said some men become rich, they positively serve Mammon, but they do it by sacrificing their capacity and opportunity for serving God. Hence God's frequent and impressive warnings against the all too common sacrifice upon the altar of Mammon, the supreme sacrifice for the secondary, the eternal for the ephemeral.

But in this word I bring to you this morning Christ is warning against the danger of making a wrong investment of life, of embracing the wrong principle, of giving ourselves to courses which are not only unprofitable but are positively destructive, and destructive not only of life in the sense of our holding and enjoyment of it, but of the purpose of God for which men have been created and redeemed.

Again, it is not on the ground of the uncertainty or insecurity of riches that Christ warns us against laying up treasures on earth: it is because of the influence of that which a man loves over the man himself.

The heart shares the fate of the treasure. The things that destroy raiment and gold destroy life's finest powers. Life itself falls victim to moth and rust and thief. Christ is here saying that earthly treasures are not so much insecure as infected; that their greatest demerit is not that they may be lost,—sometimes that is the very best thing that can happen to a man, to lose all he has made. Many a man, like Job, has twice as much as he had before, when he has lost everything. Many a man owes all that he is,—which of course is another thing from all that he has, and infinitely greater, —many a man owes all that he is to some calamity in which he lost things that he was paying infinitely far too much for. No, Christ is not warning on these accounts; He is warning men against earthly treasures because they may be and frequently are accorded a position from which they simply cannot be dislodged, a position of control.

For, my friends, in the last analysis your treasure and mine is not the thing which seems to belong to us; it is the thing to which we actually belong. Sometimes when I hear men talking of "My business," "My money," "My practice," "My home," I am very much tempted to say, knowing the man:

"My friend, they are not yours; you are theirs. Your possessions have become your possessors. It is not your business; you are its possession. You pay too dearly for treasures upon earth."

Hence Christ's warning is to be interpreted in terms of life, not merely in terms of material things.

The Peril of Little Things.

It is more than suggestive, it is positively arresting, that Christ should emphasize the peril that lurks in little things.

You seldom hear Christ talking about the great collapses which come upon men. He does not talk about the shipwreck of faith, He does not talk about men denying God and dragging themselves down into the mud and wallowing there. He talks

about things like thorns, little things that spring up and choke good seed, tares, darnel sown in a field of wheat, moth and rust, a corn measure, a bushel that may put a light out. For it is the power of little things, often unsuspected, that causes great collapses, which are no mystery at all to those who know themselves and know life.

A little time ago I was staying in a home in England surrounded by a beautiful park. During the night we had a great gale of wind. In the morning as we gathered at breakfast we were told that several trees had blown down in the park, and we went to see them afterwards. We found that these trees which had been leveled by the tempest had already had their hearts eaten out by dry rot. Disease and rot had been working for years without any suspicion on the part of the forester or the gardener; then suddenly there came a crisis, and a crash.

That is just what happens in many a life. The rust has got in, the moth has got in, the dry rot has set in; and suddenly you are confronted with circumstances in the like of which you have never been before, and a blast of temptation falls upon you, and your hidden weakness is discovered. The crisis does not make the man, it only reveals the man for good or evil; and we are constantly revealing what manner of men we are in our secret lives when we are brought up against the test and challenge of circumstance in the world. That is why Christ lays such emphasis on little things.

I do not suppose that during these coming days at Northfield many, possibly any of us, are going to be convicted of great dishonesties, of great derelictions of duty, of great and gross offences. That is almost incredible in an assembly like this. But I am perfectly certain that as we get close to Christ, and as we courageously face life in the light of His searching presence, some of these deadly little things are going to be revealed, and at your peril and mine we will treat the conviction as negligible and go away only to court certain and utter disaster.

The Moth.

Now let me try to interpret this great warning word of Christ in terms of life. "Beware of the moth," He said. That is familiar enough, isn't it? It is a figure which every one can understand. It is just the invasion of some living intruder into garments. Every housewife knows about it. An unsuspected and noiseless ruin is wrought without any advertisement of any kind, until the garment is taken from the press and shaken, and it is found to be all fretted and eaten, its fibre is gone, its beauty is destroyed, its usefulness is at an end.

Now what does that stand for in human life? Surely it stands for some living thing which is harbored in life and which gradually but surely destroys life. It stands for sin, the word which has been almost scored out of modern religious teaching, the fact of which is the great potent fact in every human life here or anywhere else; sin, the living thing which is harbored in life, even in Christian life, and which gradually but surely destroys men. In its disguise of smallness, harmlessness, negligible importance, sin enters as a thought, and is hospitably entertained in the mind, and multiplies beyond all computation, just as the moth does, and gradually consumes the moral fibre, until our desires are vitiated, and our will power is shattered, and all reality of religion is destroyed although its outward forms are maintained, until life becomes just like a moth-eaten garment.

I need not particularize sin. Each man knows the plague of his own heart. There is no moth breeding in your life unsuspected, undetected. This thing does not happen by chance. In the last analysis you and I are only invaded by deteriorating evil of our own will and because we open the door. Oh, this is the inwardness—is it not?—of Christ's teaching on the nature of sin,—that the very thought of lust is lust, that the very thought of envy and pride and anger is murder, that the very thought of foolishness is evil!

And remember that moth breeds moth; sin breeds sin. Dr. Hutton spoke to us yesterday about the absolute folly of regarding life as a system of water-tight compartments, of bulkheads. You cannot be pure in nine-tenths of your being if in one-tenth you are harboring impurity, and uncleanness, and unholiness, and that which

conflicts with the apprehended will of God. Oh, this conference will fail of its purpose unless there is a moth hunt in the lives of those who come here! Moth breeds moth. Oh, the immeasurable wrong of ever sowing an evil, a vicious, a careless, a doubt-raising fault in the life of another one! And we cannot come very close to Christ without being convicted of the fact of our influence upon the lives of others.

The Rust.

Or, to change the figure, as Christ changed it: what does He mean by the rust? If moth stands for the living thing harbored in the life to its own deterioration, surely the rust, which is just the product of atmospheric influence and neglect, stands in Christ's warning for carelessness, for neglect, for sloth, for a fatal attitude of taking spiritual life easily.

Alas, so many of us do so, with the inevitable result that rust gathers, that our capacity for true moral emotion atrophies by neglect! Why, we have a phrase for all this in common life! We talk about a man getting a bit rusty in regard to his golf, or a woman in regard to her piano playing. I wonder how many Christians get a bit rusty in regard to prayer, in regard to the study of God's Word, in regard to soul-winning, in regard to witnessing for Christ, in regard to courageous protest against the things which are flouted before the eyes of Christians today as worthy standards of life in the world?

I read to you that formidable declaration of James the apostle: "Your gold and silver are rusted. Your treasure is corroded." You have been living for the earth, and this is the result. Gold and silver in his warning obviously stand for entrustments which have been misused, which have been diverted for selfish purposes, and their rust is a witness against you, and "shall eat your flesh like fire," he said. Oh, the positive destructive power of rust! First it burns, and then there is a fatal accommodation to its conviction, until at last the conscience becomes seared like a man's hand, the skin of which becomes hard by toil and impervious, and that is the last state and the deadliest. Oh, beware of rust! Some of us know where rust has gathered. May the Lord help us to deal with it!

The Thief.

And, lastly, Jesus speaks about the thief. Now, if the moth stands for the harboring of some living thing, if rust stands for neglect, sloth, apathy, carelessness, what does the thief stand for?

I was reading only this morning an Old Testament story which seemed to give me an illustration of this. Do you remember the story of Absalom, the son of David, of whom it is written that he stole the hearts of the people, seduced them from their proper allegiance, sat in the door of the city and by specious promises literally wooed the people away from their first loyalty to David the king? I think the thief stands for alienated allegiance, that which seduces our loyalty and diverts it from Christ to anything else, to other lords, to worldliness, to ambition, to pride, to popularity, to the great god success, to pleasure of mind and body, to wealth and popular acclaim. These are the thieves that break into many a man's life. This is the secret of a great deal of ineffectiveness in many a minister's service.

We can supply illustrations from our own experience. Who does not know how the thief breaks through the moral defences of our souls,—the defences of worship and fellowship and Christian service and self-respect,—and inserts the weakening suggestion which has so much in it that is specious and attractive, and almost imperceptibly the crisis line is reached, and the decision is made, and we are across it ere we are aware that the heart is stolen and we have left our first love? How many Christian workers do I know who were once devoted to Christ, His interests were theirs, and their first and freshest thoughts were of Him; and now you ask about them, and they say: "Well, you know, he is devoted to music"; "She is devoted to her garden"; "He has become devoted to photography, and has no time for anything else." As William Carey said of his son Felix: "He degenerated. He was intended for a foreign missionary, and he developed into an American ambassador."

The thief: I need not particularize further. But Christ warns us that when the

thief does come he comes to kill and to steal and to destroy. Therefore beware, I pray you beware of anything which comes into conflict with your professed allegiance and all it implicates, your allegiance to Jesus Christ!

Treasures in Heaven.

That would be a poor note to close this simple word upon. Christ does not close it there. He warns against the material principle, and giving yourself to it; He warns against living on that level, and having your treasure on earth, for where your treasure is there will your heart be, and your heart will surely fall victim to these things; but He says, "Lay up your treasures in heaven."

Ah, this is a word not of warning but of direction, and of certain and confident assurance!

"Lay up your treasures in heaven." Let us be very clear about this. You lay up treasure in heaven by seeming to lay your life down upon earth. The world will call it sacrifice, the world will call it Quixotism, the world will call it abject folly for a man to lay his treasure down that he may lay it up in heaven. But what does it mean? It means utter and entire consecration to Him who laid aside His glory, and counted it not a prize to be grasped and seized upon to be equal with God, but descended, and made Himself of no reputation, and became our Saviour, our Redeemer, our Lord.

> Love so amazing, so divine,
> Demands my soul, my life, my all!

Lay up your treasures in heaven.

Then Jesus said the same law will apply: "Where your treasure is, there will your heart be." Your consecration, your devotion, will write an indelible record upon your character, and fellowship with Him will render your life, not immune from the temptation we have been considering, but immune from the response to the world's seductions. Life more abundant, which is God's response to the consecrated offering of His people's lives, life more abundant endows you and me and the humblest of His people with a new nature, with God's own imparted nature, which will resist the moth that eats into it, which is not content with being passively rusted, but which becomes actively aggressive in the presence of evil, and is always against evil; fellowship with Him, and the new life which repels the thief and takes the offensive against the thief, daring to claim for Christ not only the whole of life but the whole of the world, and going forth in His name and in His strength to contest every inch of ground which the thief dares to take up in opposition to His claims.

And so Christ bids us make a right investment of life, remembering that there is infinitely more at stake than our own poor possessions, and remembering that our lives are charged with the potency of the infinite, and that upon our attitude toward His great and imperious claims depend not only our own well-being, but the blessing, aye, the eternal salvation of worlds untrodden!

If I am right in believing that this is His word, first to me and then to you, then, my friends, there is nothing more to be said, but there is everything to be done on your part and mine; and may God help us to do it!

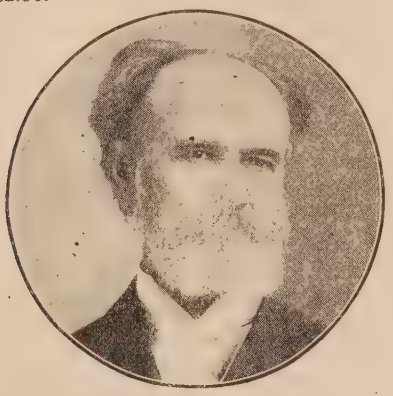
Birthplace of the Student Volunteer Movement.

The room in Recitation Hall, Mount Hermon School, where the Student Volunteer Movement had its origin, has been set aside as a memorial room. On another page we show a picture of a wall tablet that specifies the event, and herewith is another picture showing the beginnings of a museum. It is hoped that publications from all over the world concerning the movement can be kept on file here, and also a collection of missionary articles and curios.

The room is used as headquarters by the Volunteer Band of Mount Hermon, and is the hub of missionary interest in the school.

OUR BOOK TABLE.

Life of A. B. Simpson, by A. E. Thompson. Christian Alliance Publishing Co., New York. Illustrated, 300 pages. $2.50.



It was forty years ago that Dr. A. B. Simpson stepped out upon the special ministry to which he was called. The story of his life and labors should have a place among the biographies of great leaders in church history.

Dr. Thompson gives a luminous and interesting "Life." Fortunately Dr. Simpson was a human person, and was intimately associated with others, so that his character and career are capable of reasonable assessment. Old friends and relatives, official reports, books and periodicals, and some autobiographical material, all have contributed to give a good portrait of the man; even though we recognize that new material will inevitably come to light for many a year yet, and his spiritual power was such as to be of incalculable influence upon Christian thought and activity far beyond his immediate circle.

Albert Benjamin Simpson was born in Bayview, Prince Edward Island, on December 15, 1843, of Scotch ancestry. His father was a shipbuilder, miller, merchant and exporter. Financial depression led him in 1847 to sell out and move to Chatham, Ontario, where he took up farmland. Both father and mother were God-fearing people of the good old type.

Albert was a thoughtful boy, and set his face towards the ministry. His first definite religious crisis came at the age of fourteen, when, as he said later, he floundered for ten months in the waters of despondency, and got out of them by just believing in Jesus as his Saviour. It was a sentence in a book he read that opened for him "the gates of life eternal."

At the age of 17 (1861) he was passed by the presbytery into Knox College, Ontario. Here he showed marked ability as a speaker and student, winning several scholarships.

Upon completing his course in 1865 he accepted a call to the Knox Church of Hamilton, Ont. Success was immediate. There were 750 accessions in the nine years of his ministry. His eloquence and pastoral ability were well recognized. It is pleasing to learn that the bonds of love between him and his people were sustained for more than a generation, and that he was welcomed back on several anniversaries. He celebrated his ministerial jubilee with this church, preaching from the same text as he had used for his inaugural sermon fifty years before.

From Hamilton he was called in 1874 to the largest Presbyterian church in Louisville, Kentucky (Chestnut Street), and similar success and blessing were realized there. Believing that nothing could melt away the chilliness and suspicion among the local ministers due to the Civil War like a genuine revival, he arranged for union meetings to be conducted by Major Whittle and P. P. Bliss. Dr. Simpson himself was so impressed that he lined up his church for a gospel service in Public Library Hall, seating 2000, every Sunday evening, and thereafter modeled his church work on an evangelistic pattern. Besides, he was led to realize his lack of a certain spiritual power, and to seek the filling with the Holy Spirit. In his case it was another definite crisis, crossing a definite line of demarcation. He learnt that one is sanctified not in preparation for heaven, but in order to serve God here; that one should not seek sanctification as a state, but seek Jesus Christ as a living, indwelling person. He never preached perfection, but rather a perfect Christ abiding in a sanctified believer.

Dr. Simpson had a serious nervous breakdown as a boy, and at Hamilton his life was almost despaired of because of heart

trouble. Physical collapse overtook him again at Louisville.

His next charge was the Thirteenth Street Presbyterian Church in New York, 1879. While here the truth of divine healing crystallized into definite conviction. First impressions had been produced by the healing of a young paralytic at Louisville, and other cases he knew of. At length he was driven to study the Bible carefully on this topic, and he became convinced that healing was part of the gospel for a sinful and suffering world for all who believe and receive Christ's word. He took Lord Jesus in His resurrection life for his physical life, for all the needs of his body till his life should be done; not believing himself immune from sickness, but wholly dependent upon vital and continuous connection with the Lord for life.

Embodying these neglected truths, and possessed for many years by intense passion for the salvation of men everywhere, he resigned the New York church in 1881, and initiated the movements with which he was thereafter identified.

We will not here follow him in his varied activities, except to say that his unquestioned ability as a preacher and author and poet and organizer now had free swing, and his reliance upon Christ for health brought him through almost forty years of very strenuous toil. He was not a separatist, and did not seek to draw followers out of the churches into a church of his own. His work was always evangelistic, Biblical, out-reaching. He popularized the teaching about our Lord's return, but never allowed this or divine healing to become a fad, or unduly prominent; rather he warned his followers against caricatures and counterfeits. It is news to read that he was never anointed for healing himself, and emphasized the right of believers to claim healing directly in Lord Jesus, without the intervention of anyone.

Dr. Simpson passed on home on October 29, 1919.

To hear him preach was not only to disarm criticism and to sweep away prejudice, but to impress one with a sense of his sincerity and spirituality and poise. He gave a positive message, and left heretics and fanatics alone. To say that he was unusually gifted, unusually well informed in Scripture truth, and loyal in obedience to truth up to the degree of his light and conviction, is to make a surface observation, for abundant evidence is obvious in his sermons and writings from youth to maturity. Most unusual of all were his simplicity and breadth of vision, his devotion to Christ and passion for souls, and that fragrance of life and ministry that was more than natural graciousness or gift: it was the outward manifestation of the indwelling Christ and the infilling Spirit.

American Colleges and Universities in the Great War (The), by Charles Franklin Thwing. Macmillan Co., New York. 269 pages. $3.

The part that American college students played in the Great War is here emphasized and explained. It is truly a splendid tribute to the women as well as to the men of our colleges who did so much in those difficult years. The fault of the book, if it is a fault, is its emphasis on the contributions of students. As a matter of fact, these contributions were not radically different from those of the fine men and women outside of the colleges who did largely similar tasks. Going to college did not make man so different from his fellows any more than entering the army vitally changed his human nature. A student is merely an ordinary man who happens to be in college rather than in business, and a soldier is likewise just a civilian in khaki with a temporary environment to which he reacts as he would to another environment if he were dressed in civilian clothes. The book, however, is well written and well printed, and will be of special interest to college men.—H. P.

Encyclopedia of Religion and Ethics, edited by James Hastings. Volume XI, Sacrifice—Sudra. Charles Scribner's Sons, New York. 916 pages. $8.

Libraries and individuals that have bought the previous numbers of this series only need to be advised that volume XI is now ready. Others are informed that here one gets a full and learned discussion of every topic treated. These topics include all sorts,—practices like sacrifice, doctrines like salvation, organizations like the Salvation Army, races like the Samaritans,—anything and everything of religious and moral import within the alphabetical limits indicated.

Four Hitherto Unpublished Gospels, by William E. Barton. Geo. H. Doran Co., New York. 149 pages. $1.50 net.

The application of the word "Gospels" to these studies will seem far-fetched to some, (and the author admits that they are not

Gospels in the usual narrower sense of the word), but it is an interesting and useful book.

Four men who knew Jesus, John the Baptist, Andrew, Judas Iscariot, and James the brother of Jesus, are represented as telling the story of their experiences with Jesus, and the feelings and purposes aroused in them by this contact. The author follows carefully the Biblical material so far as it goes, and beyond that falls back upon his own keen interpretative sense.

The story of James will seem particularly fresh. In the case of Judas Dr. Barton follows the theory which has always been much controverted that he did not mean to murder Jesus, but only to force Him to use His mighty power for self protection.—E. C. L.

God of War (The), by Joseph Judson Taylor. F. H. Revell Co., New York. 255 pages. $2.

This book is a scathing and bitter attack upon war, and upon all who took part in and supported the recent war. Its natural conclusion is that the United States did wrong and sinned against Christ in going to war with Germany. We gather that it is never right to use force, and that no Christian ought to be a soldier.

While all of us would join in condemning war with its horrible results, we feel that the problem is not so lightly solved as this author suggests. Nor can we follow him when he condemns those patriotic pastors who prayed that God would guide our soldiers and sailors to victory, when he mocks the patriotism of mothers who gladly gave their sons for their country, and sneers at great spiritual leaders like Robert Speer who in agony of heart tried to work out the Christian's duty in the terrible dilemma that the war forced on us.

One wonders if Dr. Taylor wrote and said these things publicly during the war when he ought more properly to have protested.—W. L. H.

Religion of Jesus (The), by Albert G. Lawson. Judson Press, Philadelphia. 86 pages. 75 cents.

Good sensible and seasonable material is this little book made of. It consists of four papers, all worth reading.

The first deals with the religion of Jesus, and is like the New Testament in that it explains that religion not as a theory but as a practice.

The next paper has for its subject, "Disciples and Apostles." The question is whether we shall be followers or friends of Christ, whether we shall be on the inside of the circle, where the mind of the Master is best known, or outside the circle, where lies the wilderness of nominal fellowship.

The following paper advances to St. Paul, and has to do with the apostle's advice to young Timothy, that he make his ministry complete. The substance of this chapter is contained in the author's remark that a minister who preaches continually on the second advent is not a Baptist but an Adventist! Over-emphasis is the worst kind of misrepresentation. One-sided truth is falsehood. It is not preaching Christianity to emphasize things that Jesus never mentioned, or to which He gave only a secondary place. A man may take the bull by the horns, but horns are not the whole bull. We might apply that figure a little differently by remarking that many a minister gets the bull by the horns only to discover that he has hold of the devil. If we must get hold of the bull it is far better to take him by the tail.

The concluding chapter deals with God's methods in the world, and shows how God is in the world today as much as He was on the first day. We are warned against putting twentieth century wine into first century bottles, or perhaps it would be more true to say it is best to keep first century wine in twentieth century bottles, for it is the wine and not the bottles that it is important to preserve. Time cracks the bottles but makes the wine more precious.—H. P.

The Christian Ministry.

Attractions of the Ministry (The), by James H. Snowden. Westminster Press, Philadelphia. 119 pages. 90 cents net.

Dr. Snowden, who is himself a minister,—as well as a philosopher,—and now professor of Systematic Theology in the Western Theological Seminary in Pittsburgh, has packed much in a little in this booklet in the way of appeal to young men to enter the ministry, treating both of the general and the specific attractions of that calling, showing the motives (as of money-making and ambition,) which do not apply to it, and concluding with a consideration of the special need for ministers today. The pulpit must regain, and indeed surpass, its former power and ability for leadership. "This," says Dr. Snowden, "is a challenge and a call to our ablest and choicest young men of vision and adventurous, heroic spirit."

This little book is calculated to do much good when placed in the hands of young men who have not yet chosen their life work. It would be well if vocational bureaus would pay more attention to the ministry as a life career. We join with Dr. Snowden in saying that the pulpit has great days behind it, and in expressing the hopeful prophecy that its greatest days are yet to come.—C. A. S. D.

Christian Preacher (The), by Alfred Ernest Garvie. Charles Scribner's Sons, New York. 490 pages. $3.50.

A worthy and notable addition to the publisher's well-known International Theologi-

cal Library. Dr. Garvie is well equipped to write on the work of the preacher, and he has produced a well balanced treatise, equally strong in its historical portion and in its practical suggestions for the preparation and delivery of sermons. In these days when the popular drift is away from the minister's calling it will be encouraging to ministerial aspirants to read of those who have made the pulpit a throne of power; of Luther, whose preaching overturned a world; of Calvin, who ruled Geneva and laid the foundations of modern democracy; of Knox, who ruled not only a city but a nation; of Wesley, who saved the church from dry rot and saved the nation from a repetition of the experiences of the French revolution.

Dr. Garvie's historical review will also be a warning to the modern preacher who makes social reform and discussion of timely topics a substitute for the gospel. He reminds us of the Christmas sermon on the stall-feeding of cattle; of the Epiphany sermon on listening to good counsels; of the Palm Sunday sermon on the damaging of trees; of the Easter sermon on the benefits of a walk, etc.

He treats of the history of preaching, then of the preacher, and then of the sermon. His practical directions for the work of the preacher in and out of the pulpit may be studied with profit not only by candidates, but by preachers of experience. Dr. Garvie is mildly Ritschlian in the flavor of his theology, and we must express dissent when he says that "the Bible is not the Word of God, but contains the Word of God." While Dr. Garvie is himself mainly evangelical in his sympathies and emphasis, we know the difficulty of discovering a gospel within the Gospels, and the danger that what is found will be "another gospel, which is not the gospel of Christ."

In both its historical and practical portions the book is one of great and permanent value, and one which will take rank as a standard work in its field for some time to come.—W. H. J.

Man's Thoughts.

Christianity in Its Modern Expression, by George Burman Foster. Macmillan Co., New York. Frontispiece, 294 pages. $3.75.

There is an indispensable need for a modern expression of Christianity. The obligation to provide such an expression rests upon every Christian scholar, upon every Christian teacher. Every age has a language of its own, and can readily grasp truth only as it is expressed in that language. What some of these attempts give us in fact is not so much an expression of Christian belief in terms of modern thought as an expression of certain phases of modern thought in terms of Christian belief. The latter is what is offered in the lectures of this book, which comprises the lectures delivered by Prof. Foster to his classes in the University of Chicago, and is a scientific exposition of the author's interpretation of the Christian faith. As such its language is largely technical and philosophical, and its reading will be difficult for the average man. It is not a popular book in the ordinary meaning of the term. It is expressed in terms of philosophy.

There are many fine portions in these lectures. His discussion of sin and its various theories convinces one that he is a deeply religious man. But one is pained to read: "I am not a Unitarian, but the doctrine of the three persons in one Godhead is mythology." If he is not a Unitarian he is perilously near the line.

He is not sure that Jesus held the view that He was the Messiah. It is difficult to reconcile this view with Jesus' conversation and assertion to the woman of Samaria, unless he rules out the fourth Gospel as an incredible historical book.

When he comes to the discussion of the atonement he differentiates between the juristic and the ethical view, holding to the latter. Therefore to Prof. Foster the death of Christ was "the sole sufficient means to the end of men's highest education, and this end is grounded in the nature of the Educator, viz., in God Himself." There is no place here for an atoning sacrifice.

He is not sure that Christ's resurrection is a bodily resurrection, and considers that it is not of abiding significance.

One wonders if he is not side-stepping the very fundamentals of the Christian faith. One wonders what would have been the results of Prof. Foster's thinking if he had buttressed his faith more from the Scriptures and less from German philosophy and theology. There are very few quotations from the Scriptures, and practically no proof texts to substantiate his assertions.—J. H. C.

Jesus and Paul, by Benjamin W. Bacon. Macmillan Co., New York. 251 pages. $2.50 net.

It is impossible not to express disappointment in this book. It is a series of lectures delivered by Dr. Bacon in Manchester College, Oxford. In many respects they are brilliantly expressive of a ripe scholarship. They are a survey of the author's understanding of New Testament literature, which he divides into three general groups: the Pauline (including the catholic epistles), the Petrine (including the synoptic gospels, the Acts and Revelation), and thirdly the Johannine.

Dr. Bacon makes the faith of the primitive church center on the sacraments. The great doctrines of Paul grew out of the thoughts that clustered about the death of Christ as an atonement to reconcile the world to God. Out of this logically sprang

the higher conceptions of the incarnation and the deity of our Lord. From the sacrament of the Lord's Supper comes the great doctrine of justification by faith. As this is individual salvation it is necessarily universal for all mankind. Baptism expresses the self-dedication of the penitent believer, answering to the self-dedication of Jesus at His baptism. It is the public confession, and issues in the gifts of the Spirit and sanctification.

This is the primitive gospel preached by all the disciples and instituted by Christ Himself. This is constructive. It is an attempt to lay something of a foundation of fact for the Christian faith, but it is not unfair to say that the rest of the book is destructive of faith. It will be impossible to follow this through in all its detail, but certain outstanding elements in the argument will suffice.

If Jesus was the real author of the idea that His death is a sacrifice for sin, it was an afterthought. We have a human Christ facing defeat and martyrdom, deciding to bind His disciples together in a loyalty to the cause centering on His death, and on the instant inventing a sacrament.

We read on, and we find that according to Dr. Bacon there is no real resurrection. The vision of Paul on the road to Damascus was a vision, and the disciples saw similar visions. Christ becomes one standing near God interceding for His friends. "It was the idea of a priest-king of all humanity that won the homage of the world," not a real risen Christ.

Now we turn to the Gospels, and we find that they were written later. "The whole conception and object of the Gospel of Mark is Pauline," and the literature of the whole Petrine period of New Testament literature is tinged with Paulinism. In plain English, this means that our Gospels have been somewhat idealized to suit the doctrines which centered about the sacraments. At first the disciples felt no need of the teachings and life of Jesus, but when these were committed to writing "sober common sense led them to fall back on the Petrine reminiscences of the sayings and doings of Jesus." Here and there, however, "the idealizers have their way." So we cannot trust even our synoptic gospels, or parts of the Acts, in those details that suggest the true deity of Christ and the reality of His incarnation and resurrection.

Dr. Bacon's estimate of John can be shown by his argument that John the apostle could not have been the author of the Gospel because this "requires us to hold that one who knew the actual facts of Jesus' ministry in Jerusalem as an eyewitness, one who alone of all men alive could tell the real story of the Master's tragic end, deliberately consigned to oblivion the facts for which the Christian world was thirsting, and concocted a fiction to take their place."

If Christianity originated in such a way as this, how could it have ever survived? How furthermore did it so cleverly conceal its origin through the centuries until these later day archeologists unearthed it and revealed the fraud to the world? Dr. Bacon does not reach any conclusions that remotely tally with the logic suggested by these questions just asked. His attitude is one of the deepest reverence. His last sentence is: "His joy we make full when we enter into fellowship with Him by declaring to the world this eternal Christ." As Dr. Francis L. Patton recently said, though not referring to Dr. Bacon personally: "He believes with all his heart, and disbelieves with all his head." Dr. Bacon has taken away the foundations of his temple, but he still worships at the shrine. In the process of destruction we find no search for historic fact, but rather a theory and an arrangement of the literature, and of the time and manner of authorship, such as will admit of the waving away of facts that contradict the theory. The documents are not taken in their simplest and plainest sense, but something underlying is assumed, some motive for the assertion of this or that. The final argument against contradictory evidence is, "It does not seem to me," or "I cannot conceive" that this could be true. Yet Dr. Bacon bows at the shrine that he has seemingly demolished. It is his testimony that Christ has revealed God to us, that His atoning death has saved men, and that we do have fellowship with God through Him. If this be so, then there are better foundations for Christianity than Dr. Bacon has yet discovered.—S. C. H.

Gospel and the Plow (The), or The Old Gospel and Modern Farming in Ancient India, by Sam Higginbottom. Macmillan Co., New York. 146 pages. $1.25.

If a man was ever led into special ministries against his wish or expectation, that man was Sam Higginbottom in regard to the leper and agricultural work in India.

This book, which embodies lectures delivered at Princeton Seminary and other places, tells the story in a straightforward fashion. India's desperate poverty and illiteracy, the blight of caste, and the cattle and other rural problems, form the stage upon which Christian missions initiated and carried out a constructive agricultural program, with such success that the British and native governments heeded and helped.

Mr. Higginbottom has not only common sense and perseverance, but from first to last his work has been undertaken in a genuine missionary spirit and as following the example of our Lord. How much credit shall we give Mount Hermon School for the spiritual and practical qualities so well exhibited by this graduate?

When this book was mentioned to an Indian writer who lives in New York, his face lit up, and he said:

"Oh, there's a good missionary!"

The book is marred by rather poor editing and proof-reading, unworthy of the publishers.

Northfield Hymnal.

A new edition of this hymnbook calls for a brief notice.

It was edited jointly by Chas. M. Alexander and May Whittle Moody, and contains not only the serviceable hymns controlled by them, but also a choice selection of standard hymns, old and more recent, 368 in all. In mechanical make-up the book is attractively and strongly bound in cloth, with clear print.

Issued under authority of the Northfield Schools, and published by the Bookstore, East Northfield, Mass., at 50 cents a copy.

BOOKS RECEIVED.

Case of Korea (The), by Henry Chung. F. H. Revell Co., New York. 367 pages, illustrated. $3.

Coming Day (The), by Ford C. Ottman. Sunday School Times Co., Philadelphia. 79 pages. 75 and 90 cents.

Day of the Cross (The), by W. M. Clow. George H. Doran Co., New York. 383 pages. $1.75 net.

Evangelism: Its Justification, Its Operation, and Its Value, by William E. Biederwolf. F. H. Revell Co., New York. 254 pages. $1.75 net.

Gardens of Life (The); Messages of Cheer and Comfort, by John Roach Straton. George H. Doran Co., New York. 248 pages. $1.50.

Industrial Facts, by Kirby Page. George H. Doran Co., New York. 32 pages. 10 cents. Facts concerning wealth and poverty and their problems, with brief description of proposed solutions by applying Christian principles. The first of a series.

In His Steps Today, by Charles M. Sheldon. F. H. Revell Co., New York. 192 pages. $1.25 net.

Moffatt, John Smith: A Memoir, by his son, Robert W. Moffatt. E. P. Dutton & Co., New York. 388 pages, illustrated. $8 net.

New Way to Solve Old Problems (A), by Frank E. Duddy. Chas. Scribner's Sons, New York. 50 cents. 50 pages.

One Thousand Evangelistic Illustrations, by Aquila Webb. George H. Doran Co., New York. 349 pages. $5 net.

Paul's Companions, Volume II, by David James Burrell. American Tract Society, New York. 196 pages. $1.25; $3.25 for set of three volumes.

Realizing Religion, by Samuel M. Shoemaker. Association Press, New York. 96 pages. 65 and 90 cents.

A few days before sailing for India last May an anonymous friend gave SAM HIGGINBOTTOM $50,000 for his work.

Vision We Forget (The): A Layman's Reading of the Book of Revelation, by Philip Whitwell Wilson. Morgan & Scott, London. 7/6.

Week-Day Church-School (The), by Henry Frederick Cope. George H. Doran Co., New York. 191 pages. $2 net.

Palgrave's Golden Treasury, with Additional Poems. 526 pages.

A Confession, and What I Believe, by Tolstoy. 390 pages.

Selected Short Stories, Second Series. 483 pages.

Each $1, in the World's Classics series, pocket edition. Oxford University Press, New York.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

This pleasure-seeking age is by no means a pleasure-finding age. The joy of life and the duty of life should be mutual complements and companions.—Viscount Grey.

EDITOR'S CORRESPONDENCE.

We are indebted to Dr. Harris E. Kirk of Baltimore for the following letter:

My dear Dr. Kirk,

You will be interested to learn that your article "The Loneliness of Mid Life" struck a responsive chord in the heart of a brother minister. I have found from experience that the RECORD OF CHRISTIAN WORK is a good magazine to take along on itinerating trips. There is a lot of good meat in it, compact and inspiring.

February 26 found me at a farmhouse where I planned to spend Sunday. The family were away, the man gone to market, the wife and children in the field. After a good dinner of roasted jerked beef, topped off with a watermelon, I stretched on a hide on the shady side of the house to rest. Opening the June, 1920, number of the RECORD my eyes caught the title of your article, which I read with relish and profit. My 39th birthday was only two days off. After ten years of service in this mission (Central Brazil, Presbyterian, U. S. A.), some of the responsibilities are beginning to pile up on my shoulders, so your article served to gather up and shape into form some floating ideas I had on the same subject. I was helped by reading your article, as also I was about three years ago by your article on Nehemiah rebuilding the Temple. I made two addresses on the basis of this, one in English, the other in Portuguese.

When I was a student at Princeton Seminary I had the privilege of hearing you preach.

Keep up the good work is the prayer of

Your brother in Christ,

Harold C. Anderson.

Dear Brother:

May I add a word on the eternal riddle of the use of means?

It seems to me where you say, "We should not UNDERVALUE human might and power," (February, 1921), you ought to say, "We should not WITHHOLD them." I do not believe they should have value attributed to them in the kingdom of God. They have a value in the kingdom of mammon, which God permits to be manifest, but in the kingdom of God they are simply graciously accepted; never sought for or asked for, "as if God needed anything." I have preached this for many years, and have also tried to practise the spirit of gratitude to God for whatever He accepted at my hands. It is not what the church gives, but what God accepts, that is effective.

The flocks of the Israelites and their herds, and even themselves, had intrinsic value in Egypt. But the only reason for taking them into the wilderness that is recorded is that they might be used to sacrifice to God. At the building of the tabernacle God sent out word that He would accept gifts from those that were willing-hearted and whose hearts made them willing, whose spirits stirred them up. I don't believe that this contradicts Paul's statement that God cannot be served as if He needed anything. We need to serve Him, and He graciously accepts certain forms of expression, certain items of service.

If our heart is not willing, nor our spirits make us willing, it is we, and not the work, nor—can I write it?—God, that are the sufferers. So we will not withhold.

On the other hand, we will not intrude our worldly wealth without some spiritual sense that God will accept it. Sometimes He says it is enough, and each heart must testify what God says to it. Mathematics, finance, church politics, are foreign to the kingdom of God.—C. E. B., Massachusetts.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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Receipts, May 20 to June 15.

China (Mrs. Cochran's Kindergarten).
15348 .....$40 00

India (Pandita Ramabai).
15349 .....$ 6 00

Central Africa (Dan Crawford).
15351 .....$10 00

Dear Mr. Moody:

I have recently had occasion to renew my acquaintance with the valuable magazine you are publishing, the RECORD OF CHRISTIAN WORK, which I used to know pretty well while in college a few years ago. It is so full of information from all corners of the earth that it seems especially appropriate for a missionary's reading table. He is thus kept in touch with the thousands of other fellow workers for the advancement and building up of the kingdom. I am very anxious to have you send me the magazine regularly. I was given to understand by one of my ministerial friends in the home-

land that you send the magazine free to missionaries. If this be a fact, and I am not imposing upon your generosity, I should like to ask that my name be placed on the list of these privileged folks. I trust I may be able to show my appreciation for such a privilege in some serviceable way in the future. If I can send in some short account of our work here in Burma, accompanied by some interesting snapshots, I shall consider it a privilege to do so.

Wishing you much success in your very important work, I am, etc.—Geo. D. Josif.

The Reign of Grace.

An analysis of Romans is suggested by Romans 5.21: "As sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord."

(1) The reign of grace toward the sinner, chapters 1 to 5.

(2) The reign of grace in the believer, chapters 6 to 11.

(3) The reign of grace through the believer, chapters 12 to 16.

—W. C. McKendry.

A Meditation.

"Him that cometh unto Me I will in no wise cast out." These, O my soul, are the words of infinite mercy! But there are other words no less true, which are spoken to some: "Ye will not come unto Me that ye might have life."

It is true, then, that it is thine own will that determines whether thou be saved or lost. O awful responsibility! O dread choice! Two ways are set before thee, that of life and that of death. Yield thyself now to Him who alone can lead thee in the way of life, for left to thyself what art thou but a guide to thine own downfall?

O Lord my God. I come to Thee for pardon, hope, and grace! Thy mercy endureth forever. Forsake not the work of Thine own hands!—A. Henderson.

The World.

What is "the world," against which so many and so grave warnings have been uttered?

It is the sum of human activities with God left out (Creighton).

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It is human society as it is organized apart from God (Gore).

It is not man only, nor Satan, nor is it exactly sin. It is an infection, an inspiration, an atmosphere, a life, a fashion, an impersonal but a very recognizable system. None of these names exactly suit it, and yet all of them suit it. It is a hell already upon earth,—something which is excommunicated from God's smile. God's mercy does not enter into it; all hope of its reconciliation with Him is eternally precluded. Repentance is incompatible with its existence. The sovereignty of God has laid a ban upon it. It is preëminently among the enemies of God. Hence the place which it occupies in Holy Scripture. It is the world which hated Christ (John 7.7), the world which cannot receive His Spirit (14.17), the world that loves its own (15.19), that rejoices because Christ has gone away (16.20), the world which Christ overcame (16.33), for which He would not pray (17.9), the world that by its wisdom knew not God (1 Corinthians 1.21). Well might St. James come to the conclusion: Whosoever will be a friend of this world is the enemy of God! (Faber).—Selected.

It is always easier to unite people to fight together in time of war than to work together for the common good in time of peace.—Clemenceau.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

LIFE AND LETTERS OF PAUL.

August 7. Paul in Cyprus and in Antioch of Pisidia.

Acts 13. Lesson portion, 1-12.

We are at the watershed of the book of Acts. From now on Paul is the prominent figure in the new activities of the gospel of Christ.

The conversion of Cornelius had secured official sanction for the admission of Gentiles into Christian fellowship, but it did not raise the question of the aggressive evangelization of the Gentile world,—a question that will be settled in chapter 15. Today's lesson shows how God took hold, and from first to last promoted and guided and empowered the first foreign missionary expedition. Antioch becomes the mother church of organized Gentile Christendom.

It was fitted for such an honor. It had a missionary atmosphere in the many races that comprised its membership, and hence a missionary interest and outlook. It had also the right missionary material, for from our modern standpoint it was overloaded with prophets and teachers. From among them the Holy Spirit unmistakably directed the separation of the two whose previous record shows them to have been the best men in the field,—mature in character, experienced in preaching and teaching. The church had a missionary spirit, and was ready for the movement. Barnabas and Saul were promptly and prayerfully designated for the work by this double call of the Holy Spirit and the church. What a grand farewell they must have had!

Note carefully that this plan was not due to persecution, or to any man's enterprise or imagination, or even to a sense of obligation for unsaved heathendom. The initiative and direction came from heaven. The ministry is a heavenly "calling."

1. Paul's first missionary journey begins, 3, 4.

The teacher should familiarize himself with the statistics of this journey. It covered perhaps three years, say 48-50 A. D. Paul, who had been converted 12 years before, was now 48-50 years old. Read at a sitting to the end of chapter 13, where Paul and Barnabas are back again at Antioch of Syria. Trace the route on a map, covering about 1400 miles on the round trip. Sir William Ramsay thinks that the Epistle to the Galatians was written to the churches founded on this journey.

2. The evangelization of Cyprus, 5-12.

Paul's usual methods appear in the evangelization of Cyprus. The mention of synagogues shows there were many Jews there. To them the gospel was first preached, as the starting point for influencing the Gentiles. No results are recorded, however, except the conversion of the proconsul Sergius Paulus at Paphos, after a contest for his soul with Elymas (8).

This man was an apostate Jew, a sorcerer or magian. As the old religion of Rome lost its power, people fell a prey to superstition and religious quackery,—just as they do today. There were crooks like Elymas (10) ready to take advantage of their ignorance and gullibility,—just as our big cities are full of modern Elymases today.

Paul did not withstand and defeat him in his own power or passion, but as "filled with the Holy Spirit." And the Holy Spirit authenticated Paul's boldness and denunciation by smiting Elymas with temporary blindness.

Sorcerers flourish because of human heart-hunger and the lack of true preaching and teaching to feed it. In the face of spiritism and the many religious fads and frauds of our day let us do our best as Sunday school teachers! Evil cannot stand up in the presence of a Spirit-filled teacher.

August 14. Paul in Iconium and Lystra.

Acts 14. Lesson portion, 8-20.

After last week's lesson Paul and Barnabas left Cyprus for the mainland of Asia Minor. Landing at Perga they moved inland 90 miles to Antioch of Pisidia. There they attended the synagogue on the sabbath day, and Paul made his first recorded address to Jews of the Dispersion. He expounded God's choice of Israel, the life and work of Jesus of Nazareth, and forgiveness and justification through Him (13. 38, 39). Persecution drove them away, so they went to Iconium. Their testimony there was accompanied by signs and wonders and the Lord's co-witness; but an onset by both Gentiles and Jews brought their stay to an abrupt end, and they fled to Lystra and Derbe.

The narrative is brief, but we must think of Paul and Barnabas spending months perhaps at these stopping places.

1. Healing of an impotent man (8-10).

The hinge of this miracle is the man's faith to be made whole, and Paul's discernment of it. His obedience to what seemed like an impossible command recalls the other cases of immediate blessing in Luke 6. 10 and Acts 3. 6.

Let us make use of the faith we have, putting it into action without waiting for some Paul to arouse it!

"A man cannot leap for ever," says Dr. Parker, "but he can walk all his lifetime." A spiritual lesson there!

2. Paul's first recorded address to heathen (11-18).

Barnabas and Paul had endured opposition and ill treatment, but to be worshiped as gods filled them with horror.

Paul's first effort was to correct the thought of the people about themselves. Then he turned them from their idolatrous worship to "a living God," creator, ruler over all history. Then, adapting his message to these pagans, he appealed to the witness of nature to God's goodness in material blessings and heart happiness,—a witness leaving them without excuse (Romans 2. 14, 15).

There is no mention of Christ or the gospel. Perhaps we have not a full outline of the address. Verse 7 says they preached the gospel there. Anyhow they succeeded in checking the people, and some disciples had been made.

3. Revulsion of popular feeling (19, 20).

The earlier opponents of Paul at Antioch and Iconium came a hundred miles to continue their hostility, and succeeded in swinging the Lystra crowd around to attack the apostles. Paul was stoned almost to death,—Dr. Luke is careful not to report him actually dead. Was it on this occasion that he was caught up to the third heaven, to paradise (2 Corinthians 12. 2-4)? And was Timothy among the disciples who attended him (see Acts 16. 1, 2; 2 Timothy 3. 10, 11)?

August 21. Paul Prepares for World Conquest.

Acts 15. 1 to 16. 5. Lesson portion, 15. 36 to 16. 5.

The happy time Paul and Barnabas had at Antioch after their return was broken by the arrival of certain men from Judea who announced that Gentiles could not be saved without undergoing the rite of circumcision (1).

Paul faced the issue at once. When other agreement could not be reached, they agreed to refer it to the Jerusalem church.

Acts 15 thus becomes a critical chapter in church history. There was already the makings of a church split.

Note that the question was NOT the salvation of Gentiles, BUT the conditions upon which they could be saved. Was circumcision essential, or only faith? Was Christ alone sufficient, or Christ plus Moses (5)? The future of Christianity and of Paul's career hung upon the answer.

The Pharisees argued that circumcision was one of the "fundamentals," and could quote Scripture in defence of the Mosaic law and the faith and practice of their fathers. Peter and Paul, however, pointed to experience, and told of God's manifest approval. The problem then was to reconcile gospel liberty with the alleged authority of Scripture.

This James did by showing that the Pharisees were wrong in their application of Scripture to this particular case. Their view was true as regards the Gentile world at Messiah's second coming, but the case before them was the "taking out of a people for His name" (14), that is, the church, into which Jew and Gentile alike are saved by grace (11).

So the decree of the council was a victory for Paul and the principle of gospel freedom from ceremonial rites, but with a concession to Jewish thought on four details which would not be burdensome to Gentile converts. Christianity was thus for ever released from Judaizing restrictions, and the doom of Mosaic rites was pronounced.

And so we read presently that the churches increased in number daily (16. 5), due to the removal of restrictions and the quickening promoted by Paul and his evangelistic party.

Pharisees and Judaizers are not all dead yet. "Let us drive all ceremonialists away from the cross!"

1. Paul's second journey begins, 15. 36.

On the occasion of the first journey the Holy Spirit through the church separated and sent forth Barnabas and Paul. Now Paul, eager for a follow-up campaign, says: "Let's go!"

The narrative of this journey runs to 18. 22. Read the whole passage at a sitting, making a list of Paul's several companions, the places and other persons mentioned, the prominent incidents, the leading lessons. Though Paul had in mind only to cover the old ground, the tour eventually carried him into Europe, extended over 3½ years (say 51-54 A. D.), and covered over 3000 miles.

It was momentous in bringing the gospel westward, into the leading cities and nations of the world. Churches were founded which last to the present day.

2. The problem of personnel.

The doctrinal issue of chapter 15 is no sooner disposed of than we come to a more personal issue.

No problem is more ticklish today than the amicable yoking together of Christian workers in a church or Sunday school, an evangelistic party or a foreign mission station. Paul and Barnabas faced it too.

(a) As to Mark, 15. 37-40.

Barnabas was a kindly old gentleman, but he set his teeth and insisted on taking Cousin Mark as their associate. Paul, thinking of the work, judged Mark lacking in the very things he wished to promote in the infant churches,—constant purpose, perseverance, loyalty. A sharp "paroxysm" between them occurred, and they agreed to separate. There was no bad feeling,—at least no antagonism or overlapping of effort. The mission was not abandoned, but two distinct bands went forth. Barna-

bas and Mark covered Cyprus; Paul and Silas, Syria and Cilicia.

The paroxysm did not last long. Barnabas, like all the other earlier leaders, drops out of the book of Acts, but five years later Paul speaks kindly of him (1 Corinthians 9. 6). And 15 years later Mark is back in Paul's confidence (2 Timothy 4. 11; Colossians 4. 10, 11; Philemon 24). So Barnabas' charity or long-sight in giving him a second chance was vindicated. Mark made good.

We wonder that two apostles, who had been filled with the Holy Spirit, should quarrel and separate. It is a bigger wonder that the quarrel was allowed to get into print. But the Bible never pictures even apostles as angelic and infallible in sentiment and judgment. The fact is, both were right on this occasion.

(b) As to Timothy, 16. 1-3.

"Behold," says Luke, as if he is going to tell of a great find!

And such Timothy was! He was Paul's "true child in faith" (1 Timothy 1. 2), his "beloved child" (2 Timothy 1. 2), led to Christ on one of his previous visits to Lystra.

Timothy was the offspring of an interracial marriage. All the religion seems to have been on the female side. His Jewish mother Eunice was a believer, and so was Grandma Lois (2 Timothy 1. 5). Timothy thus had the blessing of Christian home training (2 Timothy 3. 15). His reputation was good both in Lystra and Iconium, and Paul, who knew the value of Christian companionship, added him to his party. He circumcized Timothy, not as a means to salvation, but to service; for it removed a stumbling-block in the work this half-Jew would do among Jews.

August 28. From Asia to Europe.

Acts 15. 36 to 16. 18. Lesson portion, 16. 6-18.

Read with a map before you.

Paul's original design in revisiting the churches was now realized, but new fields were beyond. However, the Holy Spirit was in control of the expedition, forbidding here and guiding there in fulfilment of His larger plans for the expansion of the kingdom. And so the party arrives at Troas.

Whether their steps should now turn east or west was settled by a conscious night vision. Paul took it as God's sure leading. Twenty years had elapsed, and the church leaders had not yet taken the gospel overseas into Europe!

Note the word "we" in verse 10. This is where Luke joins Paul, so there are now four men in the party,—Paul, Silas, Timothy and Luke.

Their coming into Macedonia was discouraging after the call of the vision. There was no reception committee to welcome them. No plans had been mapped out, no pre-campaign advertising, nothing! Paul headed for Philippi, the leading city thereabouts. Certain days passed, nothing doing. Their first convert will be neither a man nor a Macedonian. Yet what mighty results have flowed from that beginning!

1. The conversion of Lydia, 13-15.

There was no synagogue in Philippi, so on the sabbath day Paul hunted up the Jews' place of prayer. Only a few women were assembled that morning. Paul told them of Christ, and God opened one woman's heart to receive Him. A business woman, a stranger in town, but a Jewish proselyte who went to church Sunday (so to speak), was the first convert in Europe. And she was a good one! She opened not only her heart, but also her home in Christian fellowship and hospitality.

2. The healing of the maid, 16-18.

The next thing recorded is the first miracle in Europe,—the freeing of a girl from python-possession, under whose powers she told fortunes in the voice of a ventriloquist. This was a form of Satanic possession in the heathen world. Every advance of the gospel was opposed by the powers of darkness.

Note the girl's testimony as to Paul and his friends; even Satan knows and can tell the truth. The python yielded at the name of Jesus, and left the girl.

Why should we find it hard to believe that spirit can affect and communicate with spirit, the Holy Spirit with our spirits?

Woman owes much to Christianity. And Christianity owes much to woman!

The "man from Macedonia,"—the personification of the need of heathendom, of humanity everywhere without Christ,—is still calling!

Timoleon, A Friend of Paul, by Mabel Ansley Murphy. American Sunday-School Union, Philadelphia. Illustrated, 330 pages. $1.25 net.

There is a legend that one Timoleon brought the gospel to Britain, and died a martyr on a Druid altar. The authoress uses this as the climax of a story in which a Greek lad of Cilicia comes in contact with Saul in Tarsus when both are boys. Saul went up to Jerusalem to study, and Timoleon pursued a different path in business, visiting Antioch, Damascus, and all the other places mentioned in Acts, and meeting the Christians named there, but never overtaking Paul himself until the journey to Rome in Acts 27.

The story moves with sustained interest in the correct life and setting of the time, and makes a good book for young people to read in connection with the present course of International Sunday school lessons.

THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

AUGUST, 1921.

MONDAY, 1st. *His allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life. 2 Kings 25. 30.*

A daily rate of blessing,
A daily rate of bread,
A daily rate of sunshine
Across my pathway shed;
And if perchance a sorrow
Shall be my lot today,
I know that ere tomorrow
The cloud will roll away!

—John R. Clements.

TUESDAY, 2nd. *And Jacob awaked out of his sleep, and said, Surely the Lord is in this place, and I knew it not. Genesis 28. 16.*

When a man lights on God he has met life's greatest surprise, a surprise that so startles and glorifies him that nothing can ever be just the same again.—W. F. Partridge.

WEDNESDAY, 3rd. *Little children, it is the last hour. 1 John 2. 18, A. S. B.*

In ordinary speech the "last hour" means the last hour on earth before we die. But what a difference the second coming testimony makes! To us the "last hour" is the last hour that we shall ever be separated from Christ.—A. T. Schofield.

THURSDAY, 4th. *Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Isaiah 26. 3.*

"Perfect peace" is a translation of the Hebrew "Peace, peace." God keeps the soul that trusts in Him within the double doors of peace.

FRIDAY, 5th. *We preach not ourselves, but Christ Jesus the Lord. 2 Corinthians 4. 5.*

No man can give the impression that he is clever, and also that Christ is mighty to save.—James Denny.

SATURDAY, 6th. *But ye are come . . . . to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. Hebrews 12. 22, 24.*

Christians reach in Jesus the final point. No changes that come over the world will ever require this faith to be supplemented or laid aside. For coming to Jesus is an end as well as a beginning.—James Moffatt.

SUNDAY, 7th. *Like as He who called you is holy, be ye yourselves also holy in all manner of living. 1 Peter 1. 15, A. S. B.*

A holy life is a life lived in union and communion with Jesus Christ as Lord. This is the simplest and most comprehensive definition of a holy life with which I am acquainted,—a life in which Jesus is Master, in which all things are deferred to Him, in which He shares our thoughts and shapes our ideals, in which every realm and sphere is controlled by Him, the government being upon His shoulders, the reins in His pierced hands, and His will our chiefest delight.—J. Stuart Holden.

MONDAY, 8th. *If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him? Luke 11. 13.*

How extreme a negligence and folly were it to miss so rich a gift for want of asking! —Robert Leighton.

TUESDAY, 9th. *As the servants of Christ, doing the will of God from the heart. Ephesians 6. 6.*

There is always time to do the will of God if you do the will of God all the time.

WEDNESDAY, 10th. *Behold, the Lord, the Lord of Hosts, shall lop the bough with terror; and the high ones of stature shall be hewn down, and the haughty shall be humbled. And He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one. Isaiah 10. 33, 34.*

But I thought He was the grower of forests: does He also destroy them? He nourishes the cedars of Lebanon: does He also cause them to sicken and die? Yes, we have God for our friend or our foe. We can be quickened by His holiness, or by the same holiness we can be brought to confusion.—J. H. Jowett.

THURSDAY, 11th. *I seek not yours, but you. 2 Corinthians 12. 14.*

Weymouth's translation reads: "I desire not your money, but yourselves." Certain it is that in Christian work today the need is not so much for money as for men.

FRIDAY, 12th. *Simon's wife's mother lay sick of a fever, and anon they tell Him of her. Mark 1. 30.*

Sickness hath this advantage, that it draweth our sweet Physician's hand and His holy and soft fingers to touch our withered and leper skins. It is a blessed fever that fetcheth Christ to the bedside.—Samuel Rutherford.

SATURDAY, 13th. *Looking unto Jesus, the author and finisher of our faith. Hebrews 12. 2.*

The Spirit of God can work in us just in proportion as He succeeds in fixing our gaze upon Christ.

SUNDAY, 14th. *And they were all amazed, and were in doubt, saying one to another, What meaneth this? Acts 2. 12.*

Sometimes we are asked our opinion about the status of the honest doubter. We reply that it is hopeful. An "honest doubter" will be an honest truth-seeker, else he is not an honest doubter. And we confidently believe that those who seek will find.

MONDAY, 15th. *Be still, and know that I am God. Psalm 46. 10.*

A knowledge of the divine comes to us not by seeking and striving alone, but also by entering a state of receptive quietude. If we would know the will of God we must learn the secret of listening for Him to speak.—C. C. Coile.

TUESDAY, 16th. *Nay, in all these things we are more than conquerors through Him that loved us. Romans 8. 37.*

When you find the battle apparently going against you, recall the fact that Christ has already won the victory.—Frederick D. Tyner.

WEDNESDAY, 17th. *The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many. Matthew 20. 28.*

What would we think of Jesus if we ever found Him working for His own pleasure or consulting His own comfort?—A. B. Simpson.

THURSDAY, 18th. *Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures? Luke 24. 32.*

One thoroughly unsympathetic hearer makes it profoundly difficult for those around him to enter heartily into the service, while an incandescent soul will create a little center of warmth and vitality which will pass like a stimulating breath into other hearts around him.

FRIDAY, 19th. *Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Hebrews 12. 11.*

Why should I start at the plough of my Lord, which maketh deep furrows in my soul? I know He purposeth a crop.—Samuel Rutherford.

SATURDAY, 20th. *Nevertheless I have somewhat against thee, because thou hast left thy first love. Revelation 2. 4.*

When love cools, obedience slacks and drives heavily because it wants the oil on its wheels that love used to drop.—Watson.

SUNDAY, 21st. *I am poor and needy, yet the Lord thinketh upon me. Psalm 40. 17.*

The child of faith always retains the word "Yet" in his vocabulary. It opens a door of hope, it introduces an alternative, it shows a happy way out. No matter how dark the present or how cheerless the future to others, there is a rift in the cloud through which the Christian sees a fleckless sky and a bright sun.

MONDAY, 22nd. *In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him. 1 John 4. 9.*

As we pray, let us hold fast this assurance: I am confident my heavenly Father longs to manifest His love to me. I am deeply convinced that He can and will do it.—Andrew Murray.

TUESDAY, 23rd. *Consider the lilies of the field. . . . . Even Solomon in all his glory was not arrayed like one of these. Matthew 6. 28, 29.*

God takes no pleasure in the fineness of our clothes, nor in the extravagance of our tastes. We are not beautiful to Him according to the attractiveness of our physical bodies. He looks within.

WEDNESDAY, 24th. *And [Joseph] turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. Genesis 42. 24.*

How little the brothers realized the tender purpose that underlay it all!

Is it not thus with life's discipline? We suffer keenly, but how little we understand the tender purpose which underlies it. We are as safe amid God's rebukes as we are amid His tenderest caresses.—F. B. Meyer.

THURSDAY, 25th. *I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee. Isaiah 41. 13.*

Hold Thou my hand, O Spirit of the Lord,
And by Thy touch renew my faltering strength:
For it is touch that tells far more than word
At times when human hearts are anguish-rent.

—Elise Traut.

FRIDAY, 26th. *O magnify the Lord with me, and let us exalt His name together. Psalm 34. 3.*

If man looms large in our sight, then God is put in the background. If God fills our outlook, then man is insignificant. Like

tourists photographed with some great natural wonder for a background, they themselves appear large in the view while the work of God is belittled.

SATURDAY, 27th. *Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Proverbs 3. 27.*

Be generous in thought, word and deed. It is so easy to find fault and to censure when mistakes have been made or wrong has been done.

SUNDAY, 28th. *This one thing I do. Philippians 3. 13.*

The last thing in Paul's watchword was work: not "I dream," "I purpose," or even "I will do," but "I do." Paul gave no countenance to that abuse of God's rich grace which encourages easy indolence and the kind of rest that does nothing because God will do all.—A. B. Simpson.

MONDAY, 29th. *Ye are My witnesses, saith the Lord. Isaiah 43. 10.*

God wants a host of people in the world who have received blessings so definite and so gracious that they can tell what great things the Lord has done for their souls.—H. C. Morrison.

TUESDAY, 30th. *Again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. Mark 12. 4.*

In all its mistreatment the world cannot reach the heart of one of God's servants. Head wounds are not fatal, nor even harmful, to spiritual experience.—W. R. Chase.

WEDNESDAY, 31st. *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. Revelation 20. 6.*

If the Bible is really the Word of God, and if it says what it means and means what it says, we should by all means believe in the premillennial coming of Christ.

I am a miller of tranquil mind,
Content my little grist to grind.
The simple folk in our valley know
That my meal is pure, though my wheel is slow.
His clouds loosed the water that turns my wheel,
His sun grew the maize that I turn to meal.
Though my toll comes scant to my measure's brim,
I am well content, for I grind for Him.

—H. H. Knibbs.

The Gift.

That which God offers us with outstretched hand,
It is not ours to plead for, but receive.
O doubting heart, why longer waiting stand?
Reach forth, and but believe!

—Alonzo Rice.

The verdict of experience leads us to the conclusion that at different periods of history God has used various forms of ministry and church government for the good of the church, and that all the three chief types, episcopal, presbyterian, and congregational, have been valid for some purposes and invalid for others. What we may learn from the experience of the past is that for the true welfare of the church what is needed today is not to choose one type to the exclusion of the others, but to combine what is good and useful in them all.—Bishop of Madras.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Thy Will be Done—With My Pleasures.

Matthew 6. 7-15. August 7.

A youth, looking through a picture book, asked his tutor: "Do you remember what you used to read first when you were a boy?"

The tutor replied: "The funny page. That is life,—fun, then romance, then tragedy."

It must be admitted that many of the tragedies of human life are brought on through love of fun, which love at its best may be a slippery thing, because, as one has said, its appeal is so fundamental an instinct that it enlists our coöperation easily.

There is but one thing that can steady our fun and keep life from being a tragedy, and that is the will of God carried out in that fun. We say this believing that fun has its place in God's will.

* * * * *

J. F. Cowan tells of a man who went to an optician's office and asked for an extra strong pair of glasses. When urged to give the reason for his request he said that he had been picking blackberries, and had mistaken a bee for a berry, and was about to put it in his mouth when the sting of the bee in his finger gave him a rude awakening.

Commenting on this story he says: "It

seems to me we ought to make a survey of the amusement question (we have been surveying almost everything else!) to be sure that we are not mistaking bees for blackberries. Certainly some of us are getting stung by the kind of recreations we choose."

* * * * *

Christ attended feasts, and took part in them.

William Wilberforce trundled hoops with his children.

It is said of Luther, when he had plagued himself all day long with his doctrinal distinctions, in the evening he took his flute, and gazed at the stars, dissolved in melody and devotion.

After dinner Milton was accustomed to take exercise, either walking in the garden or swinging in a machine. His only recreation, besides conversation, was music. He played the organ and the bass viol, the organ most. Sometimes he would sing himself, or get his wife to sing to him.

In the serious hour of Scottish history when the Free church was about to be separated from the Established church, almost every day Thomas Chalmers played at kite-flying with his children on the common.

True Temperance in Heart and Life.

1 Thessalonians 5. 4-11. August 14.

Mr. Spurgeon once said, in a sermon on the text, "Temperate in all things":

"There was a hornets' nest in my garden. I tried to kill the hornets singly, but it took me a long time to dispose of even one. At last, on a hot night, I heated a poker red hot and dropped it in the hole where they were. I never saw another hornet. The living fire of the gospel is wanted to burn not one special sin only, but all sins, from the human heart."

* * * * *

Subtle foes are lurking deep your hearts within;
There first wage the battle with the power of sin.
Satan through the senses seeks your souls to slay;
Let no secret traitor Jesus' cause betray.
By the sign upon you, by Christ's life within,
Close in deadly conflict with each pleasant sin!

* * * * *

Scientists tell us that the continued use of distilled water reduces the strength of the physical organism, because while distilled water is chemically pure and free from germs it contains nothing but oxygen and hydrogen. The indispensable mineral salts are left behind during the process of distillation.

One may be temperate in all things, pure and free from outbreaking sins, yet without the indispensable Christ there is lack of spiritual power, and sometimes even of physical strength.

Among my earliest recollections, says an English writer, is a pillar which was set up as a mark of the borough boundary. As we passed it one day my father told me a story of the pillar.

Some years before a writ was about to be served upon a man for debt, but the debtor, upon seeing the officer, started off and ran as hard as he could for this point, fully three miles distant. The officer could not overtake the man, who ran till he reached the pillar, and then, feeling safe because beyond the bounds of the officer's jurisdiction, stopped.

The latter, knowing he had no authority to seize him, appeared to submit; but he held out his hand, saying:

"Let us be friends, at any rate!"

The debtor, thrown off his guard, took the proffered hand, when the officer with a desperate effort pulled him within the boundary, and clapping the other hand on his shoulder, shouted:

"You are my prisoner!"

These four words are the last said over any man who gives himself up to unrestrained carnal indulgence, either mental or physical.

Govern well thy appetite, lest Sin
Surprise thee, and her black attendant, Death.

—John Milton.

* * * * *

Pure as the light that pours from yonder sun,
Pure as the day-dawn when 'tis just begun,
Pure as the breeze that sweeps o'er ocean's breast,
Pure as the limpid stream from mountain's crest,
Pure as the sigh that's born of mother love,
Pure as the lips of seraphim above,
Pure as the Christ, yes, absolutely free,
In thought and life, from every stain I'd be!

Lessons from the Book of Ruth.

Ruth 1. 14-22. August 21.

Briefly, some of life's lessons in the book of Ruth are:

God is no respecter of persons. Ruth the Moabitess became the ancestor of our Lord;

"There's a divinity that shapes our ends." How little after all are we dependent upon our surroundings!

Gleaning. Ah the shame and pity of it that we bring in so few sheaves of service! It is not only "Where hast thou gleaned today?", but "What hast thou gleaned today?"

* * * * *

"I meet a lot of people," said Daniel Quorum, "who think it don't matter a bit how they let their lights shine so long as they shine somehow. Now, seems to me, the only kind o' light that'll do the world any good is a burnin' light, a burnin' an' a shinin' light. Some folks be like glow-worms, that shine without burnin', but they don't do much work. Burn, friends, burn,

an' then we shall shine! Only let our hearts catch fire, then the world'll see the lights an' feel the warmth, an' some poor perishin' mortal or other'll be sure to come up to get a bit o' life."

If we are burning lights, as evidently Naomi was, will not people more readily "come up to get a bit o' life," choosing our company, our people, and our God?

* * * * *

We may differ as to the practical value of Leo Tolstoi's teachings, but the following sensible words must appeal to our reason:

"The greatest modern sin is the abstract love of humanity, impersonal love for those who are—somewhere, out of sight!

"To love those we do not know, those whom we shall never meet, is so easy a thing! There is no need to sacrifice anything, and at the same time we are so pleased with ourselves! The conscience is fooled."

Ruth loved her mother-in-law, with whom she had lived and whom she knew intimately, with sacrifice of self. Is that the way we love our own?

The Ten Commandments in the Life of Today.

Exodus 20. 1-17. August 28.

"The other night," wrote some one, "a couple of yowling cats were making sleep impossible in our neighborhood. Vigorous, explosive 'Scats!' failing to affect them in the least, and distance making the hurling of furniture and shoes of no avail, I was at a loss what to do. Suddenly I remembered my big flashlight, and producing it I turned it on the feline offenders. Instantly the fighting ceased, and as I continued my silent 'pitiless publicity' they finally slunk away, and for three months have troubled our neighborhood no more."

This dimly illustrates the pitiless publicity the Ten Commandments searchlight has been turning on human life for all the centuries.

* * * * *

Thank God there is no sex discrimination in God's commandments and their application!

We have saved the soul of the man that killed,
We have turned to shrive the thief,
We restored the pride of the man who lied,
And gave him our belief;
But for her that fell have we fashioned hell,
With a faith all stern and just.
It was so of old; and no man has told
What our Lord wrote in the dust.

For the men who thieved, and who killed and lied,
Who have slain the woman's soul,
We have worked and prayed, and have seen them made
All clean and pure and whole;
But we drive her out with a righteous shout
In our Pharisaic trust.
So the man goes free; but we did not see
What our Lord wrote in the dust.

—Wilbur D. Nesbit.

* * * * *

The Ten Commandments have been called the thundering conscience of the Israelites.

"I have noticed," said a farmer, "when driving my mowing machine, that when there's something wrong with it there's pretty sure to be a warning. If the gear is getting dry or out of place, and doesn't run right, it gives a hard, squeaky crunch that lets me know there's trouble coming; and if I am wise I stop and investigate."

It seems to me conscience is like that. It is the crunch my spiritual nature gives me to warn me. The Ten Commandments instruct the conscience, with the added meaning given in the Sermon on the Mount.

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

AUGUST, 1921.

Monday, 1st. Matthew 9. 27-31.

The story of Jesus was spreading everywhere, and men were asking, Who is He? Whence came He? Is not this the Christ? The blind men were not influenced by the accidentals in life as were those who could see. They knew not the difference between a cottage and a mansion. They judged personalities. Hence it seemed easy to believe that He was the son of David, the Christ. They therefore cried to Him in the thoroughfare: "Have mercy on us!"

After the raising of the dead are the words an anticlimax? Jesus does not say of human distress that this is greater than that, but to blind and dumb and dead alike He gives power.

Blindness was and is terribly prevalent in the East. Neglect of little babies, dust and sand, the glare of the sun, sleeping

under the light of the moon and exposed to dew, played havoc with the eyes. We know the spiritual counterpart of this, how our habits, ignorance, uncleanness, the conditions of society, tend to weaken and destroy the eyes of the soul. This parable can become a gospel to us if we will.

These men were not dealt with at once. They followed Jesus into the house, and were challenged as to their faith. Miracles are not cheap. They demand seriousness, sincerity, trust. Where there is faith there is healing. Jesus does not hold Himself aloof, He gives Himself in His touch.

No sooner was the miracle accomplished than the restored men were beginning to shout. To reduce Jesus to a mere miracle man was to destroy His mission; just as today to reduce Christianity to a magic-working, cure-all philosophy is to destroy it. Life based on truth and justice and love is a bigger thing than eyesight or hearing. Men's hearts need changing more than their eyes. So Jesus speaks vehemently, even sternly: "Do not blazon this abroad!" The men could not keep quiet, however, but went about telling the wondrous story.

We know how it is in a revival. Its popularity tends to kill it, and yet popularity seems inevitable to the wonder of the outpouring of grace.

Our God, we will praise Thee as long as we have being because of Thy power, Thy wisdom and Thy grace! In Thee we hope. Thy truth is eternal. Thou dost champion the oppressed, care for the poor, fulfil Thy promises to all who are faithful. Help us to live lives of trust and of submission! For Christ's sake. Amen.

Tuesday, 2nd. Matthew 9. 32-38.

Plumptre says of the dumb demoniac: "It may be noted here that the phenomena presented in this case were those of catalepsy, or of insanity showing itself in obstinate and sullen silence. The dumbness was a spiritual disease, not the result of congenital malformation. The work of healing restored the man to sanity rather than removed a bodily imperfection."

Such wondrous power evoked the marvel of the multitude: Jesus was mighty enough to cast out devils! To the Pharisees such work was the sign of a devil! Beware of jealousy: it blinds the eyes, it poisons the heart, it breeds murder!

What more entrancing and significant description of the ministry of Jesus could be written? Here is the matchless Teacher, the divine Healer! Admired of most, execrated by some, He moved regally among men. His pure eyes discerned them in their need. He looked not on them censoriously, but with sympathetic understanding. They ought to have been shepherded; they were untended sheep, distressed, harassed, torn by cruel wolves.

Why are we so slow to accept the facts of life? The bulk of people are devoid of ability to defend themselves or to choose the right way. There are master minds in the world, some of them vicious, some good. It is the vicious who drive the multitude into war and wretchedness; it is the good who defend the multitudes and lead them into places of tranquillity. Do not blame or despise the multitudes; pity them! Do not make a truce with the wolves of society; grapple with them, and drive them out!

Not only does Jesus pity the multitudes who are a prey to wolves, but He sees the possibilities of harvesting the world for religion. He is filled with concern for the lack of laborers to reap the fields. It drives Him, and He urges that it should drive others, to urgent entreaty that God would provide more helpers. Oh that preachers and teachers would get busy reaping! Why go on sowing among grain that is ripe? Why not use the sickle for a time? Horton says: "My Father is the husbandman. Here lies the hope that the great Proprietor will not suffer His sheep to remain scattered and His harvest to be unreaped. He is chiefly concerned to get the work of His estate done. If the law of its being demands human agents to carry on the work, He will send forth, nay, even thrust forth such laborers. Indeed, when men begin to pray in earnest they are already at the gate of the harvest field themselves."

O God, who givest eyesight to the blind, who strengthenest those who doubt and are fearful, who grantest peace to him who is disturbed at the thought of his guilt and sin, who shewest compassion to those who are weakest to face the circumstances of life, who canst set at liberty all who are in the thralldom of evil habit, we pray that Thy favor may fall upon us, and that we may receive a blessing from Thy hand! Help us and save us, for Christ's sake! Amen.

Wednesday, 3rd. Matthew 10. 1-15.

As Jesus was in the world, so are we to be in the world. The church that ignores the bodies of men is likely to lose its force. It is just as disloyal to ignore men's bodies as to ignore their souls. We cannot develop sainthood under sanitary, economic and social conditions such as are tolerated today. Men will do for poultry and hogs what they will not do for boys and girls. If we know how diseases are generated it is our business as churches to eliminate them. On the other hand, knowing that perverted souls produce perverted environments we must preach repentance and the coming of the kingdom. Moreover, preachers need to remember that they are sent on an embassy, and churches need to recollect that preachers are made by God.

"This is obviously a temporary direction,"

says Horton, "applying only to the particular tour now enjoined. It was a mission to Israel, before any effort should be made for the Gentiles. The restriction was necessary, because the messengers themselves had to be trained, and they were not fit for a mission to the Gentiles until Jesus was glorified and the Holy Spirit given. Perhaps the permanent principle underlying the passage is that we are bound first of all to make Christ known to those of our own house, and only when the home duty is performed are we fitted for efforts farther afield."

O God, we bow before Thy power and majesty, we prostrate ourselves before Thy holiness! Have mercy on us, for we are sinful and disobedient children! Help us to know Thy readiness to forgive and Thy willingness to restore! Let us know Thy mercy and rejoice in Thy love! Through Christ. Amen.

Thursday, 4th. Matthew 10. 16-23.

Ambassadors of Christ are not to suppose that there is no risk in their adventure. The wolves of the soul will seek to rend them, and they need to take precautions. The good man should exercise practical wisdom. He has been sent on an important errand, and does not serve his Master well if he deliberately ignores precaution. He must also go forth in peace, not as one prepared to fight or anticipating attack, but as one who expects to be received in peace. Yet he must reckon on persecution. When the blow falls he must not be perturbed. He can reckon on the presence of the Paraclete, just as Paul found when he said: "At my first answer no man stood by me. Notwithstanding, the Lord stood with me, and strengthened me."

When men become partizans all natural ties seem to be dissolved. Families have been dissolved, all manner of ties have been broken. Christ's ambassador must remember that he wins his true life by patient endurance.

What is the meaning of the words, "The Son of man be come"? Horton says the meaning may be: "Do not linger in the evangelistic mission to the cities of Israel, but pass rapidly through, because before you finish the homeland I shall have taken on My more universal title of Son of man, i.e., the messenger of God to humanity at large. Compare 16. 28, where the Son of man comes in the transfiguration. This also shows how temporary was the restriction of the message to Israel. The gospel of the Son of man can apply to nothing short of all mankind." Much better are the words of Carr: "The passage in Luke 21, which is to a great extent parallel to this, treats of the destruction of Jerusalem; and no one who carefully weighs our Lord's words can fail to see that in a real sense He came in the destruction of Jerusalem. That event was in truth the judgment of Christ falling on the unrepentant nation. In this sense the gospel had not been preached to all the cities of Israel before Christ came. But all these words point to a more distant future. The work of Christian missions is going on, and will still continue until Christ comes again to a final judgment."

Our God, we will praise Thee as long as we have being, for all Thy ways are true and merciful, and wonders of grace belong to Thee! Thou hast filled the world with glory. Thou hast redeemed us from the power of the grave. Guide us until we reach Thy footstool in the heavenly land! For Christ's sake. Amen.

Friday, 5th. Matthew 10. 24-33.

If men recognize something of Christ in us we are honored. If because of it they act toward us as they acted toward Him we are twice honored. If they said that He was Beelzebub they are not likely to use less offensive terms toward us.

We must guard ourselves against disloyalty. We must count on Christ exposing the plots of all who work iniquity. "The flowing tide is with the Christian. The faith is at first a secret in a hole or corner, but it is to spread. The apostle is to utter the secret boldly in the daylight of human intercourse, even from the housetop, the most public of all positions."

Persecution cannot harm us or our cause, but temptation can destroy us and it. We must make sure of our ground. Physical death is not the worst evil that can befall us. The thousands who fell in Flanders are not so much to be pitied as if they had preferred a whole skin to a just and human cause. The wrath of God which is kindled by moral infidelity is a far more terrible and wider reaching terror than physical torture.

If a sparrow when it is dead is yet an object of care and pity to our heavenly Father, how much more must we who love Him be? Slater says: "If there is a providence at all it must be a perfect system. It is immanent, and in this sense views with equal eye a hero perish or a sparrow fall; but it is also transcendent, for not a sparrow falleth without your Father."

When we confess our oneness with Christ He makes the identification so complete that on earth and in heaven He clothes Himself with us. To repudiate Christ in the hour of trial is to break the connection with Him. We lose all when we play the coward.

O God, we would rise to begin our day with Thee, and when darkness falls we would say that Thou hast been near every moment! Help us so to live, in peace and hope and love! For Christ's sake. Amen.

Saturday, 6th. Matthew 10. 34-39.

Does Jesus mean to meet force with force? Does He mean that never in this world will men abandon war? No, He is not speaking of war and peace, but of the cleavage which is inevitable between His view of life and that which is prevalent in society. He goes behind wars to their causes. In each man's soul, in every family, in society, He asserts the supremacy of His laws, and insists that they cannot compromise, but must dominate the will and heart. He cuts asunder the philosophies and maxims of the world. Jesus claims to be supreme over each man's judgment. "The new life changes the old relationships; everything is viewed now in reference to Christ, to whom His followers are related as mother and sisters and brethren."

Jesus then goes on to speak for the first time about a cross. There are critics who do not like to think that Jesus referred thus early to His cross. They would like to make the cross a martyrdom, and not an eternal fact which constrained Jesus to come into the world. So they say the reference must be out of its place, or that a saying of Jesus has been modified by some later generation. But as Horton says: "The disciples listening to the saying before events had unrolled their Saviour's crucifixion would take it to mean that their fidelity must go the length of bearing the extremity of shameful suffering incurred at the hands of governments. But when in process of time the disciples saw their own Master carry His cross and die upon it, they gave to the saying the deeper meaning which now comes most readily to our minds."

When a man is willing to let his life go for the sake of the gospel, then he shall find his soul in all its glory, find it as an immortal possession. "He that findeth the life of external comfort and pleasure shall lose the eternal life of spiritual joy."

O Lord, most wonderful, we praise and adore Thee! Thou clothest Thyself with beauty, Thou expressest Thyself with wisdom, Thou stoopest to ask the love of our poor and sinful hearts, Thou bearest with us patiently even when we are proud and wilful. Help us to serve Thee with obedient and trustful hearts! For Christ's sake. Amen.

Sunday, 7th. Matthew 10. 40-42.

How great is the honor of him who is sent forth as Christ's ambassador! If men shall recognize him as conveying the message and spirit of his Master they will find the Master Himself present, and their reception of the messenger will be accepted as a courtesy shown to his Lord. The preacher is not a lecturer, or entertainer, or philosopher. He is a teacher sent by God. He is to be received as a welcome guest.

What Jesus honors is a mind and heart that discerns the presence of God in life, that is sensitive to the true and good and divine, that honors the man who yields himself to be a voice proclaiming the thought and purpose of the Most High. Jesus honors the man who is in love with what is right, who will receive and cherish as a guest anyone who stands for what is right and just and good. Jesus does not excuse character in His messengers. He does not indorse the infamous idea that a bad man can be a good priest. A man who is worthy to be God's messenger must be a man of high morality. George Herbert expressed the idea when he said of the priest in the Temple:

> The holy men of God such vessels are
> As serve Him up, who all the world commands,
> When God vouchsafeth to become our fare,
> Their hands convey Him who conveys their hands.
> O what pure things, most pure, must those things be
> Who bring my God to me!

Who are the "little ones"? Are they children? Or was the term one used among a branch of the Essenes, relating to those humble, pious souls who were waiting for the consolation of Israel and to see the salvation of their God? And did the little ones accept Jesus? Carr says: "Possibly some children standing near were thus addressed, or possibly some converts less instructed than the apostles had gathered around. The 'little ones' then would mean the young disciples who are babes in Christ. The simplest act of kindness done to one of Christ's little ones as such shall have its reward."

Most merciful God, we pray that Thou wouldest give us the power to render to Thee the service that is true and praiseworthy! Help us so to live that when our last hour comes we may find comfort in Thy promises! Let us know that Christ is our Saviour! Amen.

Monday, 8th. Matthew 11. 1-6.

Was John distressing himself because of the apparent slowness of Jesus in commencing the reign of righteousness? He had spoken of a whirlwind, a fire, a fan; his soul was ablaze at the thought of the wickedness of men and the urgency of the hour. He is in prison because of his denunciation of wickedness in high places. In a few days his life will pay the forfeit of his courage. Why does not Jesus cry aloud? Why does He not strike?

John has been filled with one aspect of things, and has forgotten that the Messiah shall not strive nor cry.

We must not do John injustice. He had been most generous in his recognition of Jesus. He had said: "He must increase, while I must decrease." But he felt the

times demanded something urgent in justice and judgment.

Jesus does not argue, neither does He reprove. He suggests to John another view and another method. There are times when revolution seems the only way, but Jesus thinks that the real way is to cure the root of misery; that change comes most effectively from a remade heart. Whenever He met evil or sorrow He cured it, and meanwhile taught men the secret of happiness and peace. His message to John, accompanied as it was by manifestations of divine power, was designed to turn the Baptist's thoughts into new channels, and to tranquilize and assure his heart.

"Jesus does not rebuke John for doubt," says Horton, "but only says, Blessed is he who shall not be offended in Me. He does not lay loud claim to His lofty title, but only directs attention to His works, and leaves John to judge from them who He is. . . . . As the gospel is the chief thing we may assume that the spiritual significance of the miracles is more important than the miracles themselves. The blind, the lame, the lepers, the deaf, the dead, are types of sinful souls who are saved by the gospel. It was the actual healing which showed to John how exactly Jesus fulfilled the Messianic prophecy. And Christ's power to raise men to spiritual life is the reflex of His power to raise them from the dead."

O God, we know Thy infinite power chiefly in Thy mercy and pity! We adore Thee for Thy majesty as revealed in creation, but much more as revealed in redemption. We pray for grace whereby we may be enabled to run in the way of Thy commandments. Help us to build ourselves on Thy promises! For Christ's sake. Amen.

Tuesday, 9th. Matthew 11. 7-19.

Here is eloquent testimony to the nobility of John the Baptist. He was no waverer, he was not seeking self-aggrandisement when he accepted the rôle of prophet. He was not a purveyor of fine phrases, nor did he adopt courtly manners and attire. He was a prophet, a man of spiritual integrity. He was not easily swayed by popularity, or influenced by fear or favor. He courted neither place nor power. Many critics of Jesus and John were place-seekers. Many who ought to have denounced Herod were enjoying his bounty. John was not of that type. Yet he lacked in one element, the power to see the potency of the spiritual. His kingdom would have been institutional and social, and as such could only have been kept together by force.

Of the words "Wisdom is justified of her children" Plumptre says: "Like so many of the sayings of our Lord, the parable stretches far and wide through the ages. The evil world rejects all who seek to overcome its evil, some on one pretext, some on another; but true seekers after wisdom will welcome holiness in whatever form it may appear, cheerful or ascetic, Protestant or Romish, Puritan or liberal, as long as it is real and true."

It is a wise philosophy which judges wisdom by its fruits. The only proof, the value of anything is what it produces. This is the standard by which to test religion. If you give yourself to Christ, what will He make of you?

O God, Thou art always more ready to hear than we to pray, more ready to give than we to desire! We are in need of mercy; grant it to us! We are in need of forgiveness; show us Thy compassion! We need grace and comfort, light and peace; do unto us as Thou seest we need! For Christ's sake. Amen.

Wednesday, 10th. Matthew 11. 20-24.

What was the matter with Chorazin and Bethsaida? Were they too intent on business to find time for Christ? Did they find their chief interest in what would pay rather than in what was pure and good? Did they subordinate religion to commerce, fellowship with God to pleasure?

Commercial cities as a rule have a certain amount of idealism. They try to be beautiful, they develop certain aspects of life that are far from sordid. Chorazin and Bethsaida had no room for anything beautiful, and they were indifferent to the presence of the Son of God. Pity the people who are more intent on dollars than souls!

Capernaum had a fine conceit. It imagined itself destined to a notorious future, it thought that one day it would become a metropolis. It had indeed been honored. The Son of God had made it His residence. Here He had shown a generous benevolence, here He had healed the sick and redeemed the wayward. Yes, in a way it had not dreamed of, it had been raised to heaven! Yet all was in vain. Indifference is worse than gross vice. Gehenna alone could be the fate of a city that was as callous as Capernaum.

Our God and Father, how beautiful is Thy mercy-seat! Help us to draw near to Thee with loving confidence! We have been loved by others, but not as Thou hast loved us. We have received wondrous kindness from others, but the riches of Thy goodness and mercy are beyond our powers of comprehension. Accept our gratitude, we pray Thee, and help us to show forth Thy praise in our lives! For Christ's sake. Amen.

Thursday, 11th. Matthew 11. 25-30.

A lesson to discouraged pastors and Christian workers. What do you do with your defeats? What is the effect of indifference and unbelief upon you? Jesus

turns His defeat into rejoicing. If Chorazin and Capernaum were indifferent, there were little children, and men and women of childlike disposition, who felt the joy of holy love. It may be flattering to have an intellectual audience, but as a rule philosophers are poor tools with which to do aggressive work. Make sure that your heavenly Father understands you, and that He approves your message and method. Success? Does a crowd demonstrate success? The biggest crowd Jesus ever had was when He was crucified.

Note the self-consciousness of Jesus. "The uniqueness of Christ's nature is here unequivocally stated. We can become sons of God mediately through Him. He is intrinsically the Son of God. Nowhere do we find that Jesus called Himself the son of God in such a sense as to suggest a merely religious and ethical relation to God, a relation which others also actually possessed, or which they were capable of attaining or destined to acquire."

How is Jesus to help you if you do not come to Him? All alike may find rest if they want it enough to seek it from Him. We find rest by becoming disciples, by sharing Christ's yoke. A yoke is that which binds two together to bear that which might try the strength of one. We find rest when we forget self in the large and challenging service for others to which Jesus is committed. We find rest when we take Christ into partnership with us in the loads which now exhaust our spirits. Christ's restfulness arose out of His spirit, which was meek and lowly. He does not promise emancipation from toil, but deliverance from strain.

O God, who art light and in whom is no darkness at all, we pray that we may be made pure within, and that we may be privileged to walk in fellowship with Thee! May we have the boldness that is born of love! May we walk in Thy light continually! Amen.

Friday, 12th. Matthew 12. 1-8.

Evil finds its opportunity. No sooner had the disciples commenced to pluck and eat the corn than the Pharisees began to attack Jesus. They said that if the law did not use the word "rub" a man was breaking the law if he did rub the corn. They forgot why God instituted the sabbath.

The sabbath is a blessing, not a curse. Think how awful would be the plight of a man if his life were of less significance than an institution! When David's life was in jeopardy, which was greater,—a sacrament or a man? A man is greater than a temple. A temple is a house of mercy for a man. When will we learn that men are worth redeeming?

The sabbath was made for man. Whether it is observed on the seventh day or the first day, the important matter is that a man should have his chance to find God and to obtain mercy and to be a man. Law is but love in action. It is made not to crush but to help man. So Jesus proceeds to lay claim to time as well as to institutions. As the representative of humanity He asserts His right to use days for man's benefit and to protect him from injury. "It is His prerogative to own it, to interpret it, to preside over it, to ennoble it, to enlarge it into the Lord's Day. As the typical man embodied humanity He insists on making the institution human."

Our Father, though we are sin-stained and live in the midst of sinful men, though our minds are darkened by ignorance and guilt, we rejoice in the knowledge of our Saviour, and in the presence and power of Thy Holy Spirit! We pray that by the aid of Thy Spirit we may be prepared to dwell with Thee. Let Thy love be shed abroad in our hearts! For Christ's sake. Amen.

Saturday, 13th. Matthew 12. 9-21.

Jesus never flinched because of criticism. He faced His critics in the synagogue as in the field, and made all institutions subordinate to the happiness and well-being of man.

The Pharisees resolved that He should not act with impunity. This was not an accident, nor was it a case of life and death. It was a chronic case, and could be cured as easily on Monday as on Sunday, so to speak. Jesus replied that anyone who had a spark of manliness in him would pity a dumb animal that had fallen into a pit, and even on the sabbath would help it out. If a man needs help, a holy day will not be injured but honored by an act of mercy, and a holy place will be sanctified by a deed of kindness. Institutions are for the help of man. The sabbath, the church, everything must be judged by its capacity to help men, and human interests must not be jeopardized by zeal for institutions.

The plotters might spread their net, but Jesus would continue His ministry. He knew of their hatred, and the length to which it would go, but He came to heal and save. Horton says: "In contrast with the distorted image of Jesus in the minds of the Pharisees here is the real Jesus, foreseen in the mind of an old prophet. The description of the nature of Christ as the chosen servant and the beloved of God, on whom the Spirit is put, is the most satisfactory solution of the mysterious personality that we can obtain. The assertion that He will be the hope of the Gentiles, and will bring judgment to them, and never cease till His judgment issues in victory, explains the missionary element of Christianity, which may slumber but never dies."

O Lord, Thy glory fills the heavens, and the earth is radiant with Thy presence!

Unto Thee the stars sing, before Thee the trees of the field clap their hands. The angels praise Thee, the church in all the earth adores Thee. We call upon our souls and all that is within us to bless Thy holy name. Accept our adoration, we beseech Thee, in Christ's name! Amen.

Sunday, 14th. Matthew 12. 22-30.

Jesus was winning His battle. His works were constraining men to ask questions as to who He was. Knowing Him as Jesus of Nazareth, or as son of Joseph and Mary, they are now asking if He is more. Can it be that this is the son of David, the Messiah? The Pharisees recognize the fact of the miracles, but they will not do justice to Jesus. He is not Messiah, He is a messenger of Satan.

Jesus saw the drift of their minds, and immediately challenged them. He was indignant at the wickedness underlying such an idea. Do we appraise the wickedness which prompts us to detract from those who are doing good because they ignore certain things which we cherish? Jesus was doing good. In word and deed He was the enemy of evil, but because He subordinated sabbaths and churches to human needs He was accused of being in league with the chief of devils!

Evil is an entity and a unity. Satan is organized; his forces are not divided. It was wicked to allow prejudice to blind their eyes. The charge admitted that Jesus was casting out devils; why not see that this was a sign that the kingdom of God was come?

Goodness is organized as well as evil. Why not stand on the side of goodness? Why allow prejudice to make you a looker-on and a critic, one who repeats foul slanders? Jesus stood as formerly Joshua had stood, and demanded that men should side for or against goodness as incarnated in Himself.

The kingdom of God is nigh. It is at our door. We cannot escape its challenge. We may say "yes" or "no," but it stands. Let us guard against exclusiveness as against prejudice! Let our sympathies go out to all who seek to rid humanity of its woes!

O Lord our God, Thy reign is absolute in the earth as in the heavens! Thy throne is on high, all things belong to Thee. Thou reignest in goodness and in truth. Help us to praise Thee, help us to reverence Thee, help us to obey Thee! For Christ's sake. Amen.

Monday, 15th. Matthew 12. 31-37.

Jesus ever sought to make men know the love and power of God. He was always working that which was kind and pitiful. Beelzebub was ever working that which was disastrous to men and against goodness. Yet men who were supposed to know and love God said that Jesus was in league with hell!

Jesus now utters what are perhaps the most solemn and awful words that ever fell from His lips.

"Every sin and blasphemy shall be forgiven!" How wondrous is the sweep of God's mercy! A blasphemy is a defamation, a calumny, an odious sin. A man might have been guilty of such calumny of Jesus and yet be forgiven, as Paul discovered. A man might have told the Saviour to depart and yet be forgiven, as Bunyan's Pilgrim found to his wonder. All manner of blasphemy can and will be forgiven by this wonderful God of ours, but the sin of these men cannot be forgiven. "Invective against the man Jesus may be forgiven; blasphemy against the divine power inherent in Him is unpardonable, because it is blasphemy against God."

We ought to quote Plumptre, because he does not quite agree with us. "We dare not say, and our Lord does not say it, that the Pharisees had actually committed this sin, but it was towards this that they were drifting. And in reference to later times, we may say that this is the ultimate stage of antagonism to God and to His truth, when the clearest proofs of divine power and goodness are distorted into evidence that the power is evil. The human nature in that extremest debasement has identified itself with the devil nature, and must share its doom."

Are there sins that have to wait for their full forgiveness? Or are some sins forgiven in the age to come? Or does Jesus mean "Never"? Or does He mean neither now nor after He has departed when similar works are wrought by His followers? We cannot tell. We know, however, that the crime is awful and the penalty to be dreaded. If the works of Jesus are good, believe that the motive behind them is consistent with the product. If the spirit that is in Him is devilish, why not aver that the product must be devilish too? There was all the venom of a snake in the souls of these men. They really were not in league with goodness at all. Men who can say such things are evidently men whose natures are thoroughly corrupt and dangerous. A man's heart reveals itself in his attitudes and judgments. For these he is responsible, for these he must receive sentence. Pernicious words are rank weeds. By them evil passions are aroused, by them men are urged to such lengths that they even dare to kill Christ!

> Words are things of little cost,
> Quickly spoken, quickly lost;
> We forget them, but they stand
> Witnesses at God's right hand,
> And a testimony bear
> For us or against us there.

Our Father, as we approach Thy throne today we come with thanksgiving and praise, as well as with supplication! We love Thee for Thyself alone. Thou art full of kindness and compassion. We invoke Thy pardon, we pray for obedient spirits, we ask for the power to see Thee and to know the tokens of Thy presence with men. Help us to rightly appreciate those whose ways are not as our ways! For Christ's sake. Amen.

Tuesday, 16th. Matthew 12. 38-45.

Jesus has claimed a moral authority which these men repudiate. He has uttered solemn words: have they any meaning? Let Him demonstrate His right to speak words of judgment. If He goes too far they will be able to bring charges of blasphemy against Him and have Him stoned.

He replies that the only sign they will ever get which centres in Himself is when He rises again from the dead. Already He accepts the issue. They will kill Him, He knows it; but He will rise again, a fact which they do not know. Blind men as they are, they cannot see this wondrous thing which is happening before their eyes. If they were not blind in soul they would have seen that He was revealing the Father. The queen of Sheba could tell that in Solomon there was more than outward pomp: there was a clear intellect worth taking a long journey to discover. Here was the wisdom and power of God, and they called it evil.

There is a moral insanity which is far more terrible than mental insanity. These men have become possessed by moral devils which will drive them to hell. Once Judaism was possessed of the devils of idolatry. God had delivered them, but now Judaism was possessed of seven devils, hypocrisy, prejudice, hardness of heart, censoriousness, calumny, hatred, pride. So low has the heart of Judaism fallen its condition is more abject than it ever was in the past.

O Thou Eternal Spirit, by whom the worlds were made, we praise Thee! Thy majesty is everywhere displayed, Thy praise is in earth and sea and sky! Our hearts would join in the chorus of thanksgiving. We pray for grace to walk before Thee with reverence. Help us to honor Thee wherever we see Thy works displayed! For Christ's sake. Amen.

Wednesday, 17th. Matthew 12. 46-50.

What would we not give to be able to visit the wonder-house in Capernaum where Jesus preached and where He healed all manner of diseases? That house was the most lovely spot on earth! It may have been without any architectural beauty, but it was the place of love and mercy and holiness. While Jesus wrought the works of God His mother and His brothers had become infected with the spirit of those who disapproved of things that were not according to their prejudices, and agreed that He must be over-wrought, and in need of rest and seclusion. They thought He was unbalanced.

Jesus replies with a startling affirmation. Deeper than ties of blood are spiritual affinities. He asserted that those who were nearest to Him in spirit were His nearest relatives. Morrison says: "They who are nearest to God, the great centre, are nearest to one another; and they are dearest to one another's hearts. In the spiritual universe, as in the material, there are multitudes of clustered constellations, and there are firmaments beyond firmaments. But Christ is the centre of all, and he who is nearest to Him, in the divine act of loving, is nearest to His love."

The foundation of fellowship is a common standard, a common aim. We love the same things and do the same things.

We thank Thee, O God, for all the beauty there is in the world, we praise Thee for human love, we thank Thee for friendship! Most of all we adore Thee for the fellowship which we have with Jesus Christ, with Thy Spirit, and with Thy church. Help us to be loyal to Thee and to the brotherhood! For Christ's sake. Amen.

Thursday, 18th. Matthew 13. 1-9.

Horton says: "Seven parables are now collected. That of the sower is introductory, the other six go in pairs. It will be observed also from verse 34 that four are addressed to the multitude, and three to the disciples. The numbers 7, 4, 3, are symbolic. Fancy sees in seven the perfect number, in four the suggestion of the cardinal points of the compass, and in three the ideal group of disciples, but on this no stress is to be laid. To the parable of our Lord there is nothing in all language to be compared for simplicity, grace, fullness and variety of spiritual teaching."

Did Jesus lift His eyes to the hillside and see a sower at work, and with a motion of His hand call attention to the man, and out of his toil point the lesson? It would be just like Him.

What waste there was through the tramp of heedless feet, through the corruption of the heart, through shallowness, and through the depredations of birds! There was no fault in the seed, there was no fault in the sower; the wastage was due to other things. Pity the man whose nature is exposed to the commerce of life, across whose heart all manner of wayward feet are allowed to tread! Pity the man who is shallow, whose heart is hard as rock! Pity the man whose soul cherishes all manner of noxious weeds! Do these represent the majority? If so, what folly is shown by the sower. But it is not so. It is worth while to throw

the seed broadcast, for there will be an abundant harvest.

Jesus loved the multitude, and gave them His best. Let us learn the lesson. The sower must be an optimist. His work is worth while.

For sweet sleep, for daily bread, for peaceful habitations, for the means of grace, and for the hope of glory, we thank Thee, O God! May our lives show forth our praise! For Christ's sake. Amen.

Friday, 19th. Matthew 13. 10-17.

We talk about simple truth, and the simple gospel, and yet we are aware that there are infinite depths of wisdom in God, and that there is a mystery in the gospel. Religion, the Christian religion, has its mysteries, but they differ from those of Greece and Rome. The initiated do not go through darksome incantations: they open their souls to the reception of light. There are no bars to the divine approach. Whosoever will may come. "God has opened up the way to His secrets for all men. Jesus is the way. He is Himself indeed the great revelation. But to the non-receptive, to those who will not believe but who blaspheme the Holy Spirit instead of accepting Him as their teacher, Jesus is the most impenetrable of secrets. To the believing He is the mystery-revealer and the mystery revealed. He is the great mystery of godliness. All the mysteries of the kingdom are summed up and manifested in Him. To know Him in His person, character and work, in His offices, operations, influences, and relations, is to know the mysteries of the kingdom of heaven" (Morrison). There were many who would not understand when He showed His graciousness by works of healing. There were many who would not admit the purity of His character, His reverence and sincerity. There were many who would not heed His words. So He tried parables, pictures, so that if they would they might understand a little, and if they would not they should be without excuse.

You cannot do anything with a man who is irresponsible. If a student has no desire for knowledge, will not apply himself, will not try to understand and retain what he is being taught; if a business man is prodigal, careless of his present possessions and of his opportunities, he will end in ruin. It is true spiritually as well as mentally. Be indifferent to truth, shut your mind and heart against it, and you will lose it altogether. This was the fault in Isaiah's time. If they would only have given God a chance He would have healed them, but their minds were closed, stupid, irresponsive, and thus the word of God was rendered of none effect. Jesus rejoices that it is possible for Him to speak openly and directly to His disciples because they are willing to learn. "They might see but dimly, and be slow of heart to understand, but at least they had eyes that looked for light, and ears that were open to the divine voice."

O God, we bow before Thy sovereign majesty! Thy will is supreme in the universe, and through it all things are ordered in wisdom and righteousness. We thank Thee for what we know of Thy nature and Thy purposes. We pray that we may become conformed to Thy will, and that we may learn to yield Thee our bodies and minds in perfect devotion. For Christ's sake. Amen.

Saturday, 20th. Matthew 13. 18-23.

All preachers of the Word have found how true are the Master's words. In every assembly there are these four types of hearers.

Men attend church, and listen to the sermon, but they do not take it in. The reason is not lack of intellectual ability, neither is it necessarily due to poor preaching. It is a moral failure. A man's life is without its secret places, its holy ground. He exposes himself to the tramp of many feet. The result is that the Word lies on the surface of his being, and the birds of the air, chance things that flit to and fro, furtive ideas and pleasures, snatch the seed away.

A second type enjoys the Word, receives it, and finds it good. His emotional nature is stirred, and that is a good thing. Do not be afraid of emotion! It is better than deadness. The fault here is shallowness. If mind and heart had consented, if conscience and reason and will had cooperated, all would have been well. But when this man faces the petty annoyances of life, organized opposition to Christianity, he finds Christianity a stumbling block, and gives it up. Many are willing to indorse Christianity in the abstract, but when they see what is involved they refuse to entertain it longer.

A third type has wonderful potentiality. It might yield a great harvest, but it is preoccupied, it is absorbed in the problems of living, in the accumulation of money, in business and politics, in desires for things that do not belong to the true life; and the truths of the gospel are crowded out, choked!

Preaching has its reward in those, of whom there are many, who take in the Word and ponder its meaning. An honest and good heart is essential to the fulness of Christian life. The harvest differs according to the quality, depth and purity of the soil. As Horton says: "The object is to awake the conscience in hearing. God's truth is always the same, and calculated to produce the same results in all. But we must take heed how we hear. The responsibility is with us; we are not the victims of circumstances. We can give heed to the

word of the kingdom, or we can refuse it. Every man can either give his attention, or withhold it. He can open his nature, by meditation, to receive the truth to the center, or he can keep it on the surface. He can give the truth of God an opportunity of working, or let it be overborne by the multiplicity of other things. He can give his best powers to understanding, receiving and testing, not that he is good, but exerting the will to be good."

Our Father, Thou art always more ready to hear than we to pray! Thou dealest with us according to Thy infinite bounty. May we know that Thou art abundant in mercy! Forgive us our sins, all that lies as a burden on our conscience! Give us what Thou seest we need! For Christ's sake. Amen.

Sunday, 21st. Matthew 13. 24-30.

There was something about the preaching of Jesus which was suggestive of a banquet; just as the prophet spoke of a feast of fat things, a rich and abundant banquet. Alas for the ministry that can be described in the words, "The hungry sheep look up and are not fed"! Alas for the preacher who despises the soul hunger of his congregation!

The malicious thing to which the Saviour refers in this parable is the sowing of something that looks like barley, but is not. It might never have happened if it had been anticipated. The first parable spoke of the truth implanted in men's souls; now our Master speaks of truth incarnate, the children of the kingdom, the influence of good men and women on the world. While men are unheeding, absorbed in other things, their enemy raises up those who incarnate evil, and places them in society alongside the good. In outward appearance they are like the good. When you examine their hearts you find they are noxious weeds instead of golden grain.

For a time the enemy might find satisfaction in his plot; it was undiscovered. The tillers of the soil might be under the illusion that only good and Christ-loving people were there. They might even look over the fields in the growing time and imagine that the harvest was likely to be plenteous. But imagine their chagrin when they found not only that the field was sown with that which was false but also that which was noxious! Think of the impotence of the tillers to get rid of the darnel! Yes, but things are judged by the long result. In the time of harvest the noxious and false will be consumed, the good and wholesome conserved. True, and yet the malice of the enemy was despicable, and it ought to have been taken for granted and guarded against.

Why has the modern church changed in its attitude toward the evil one? Why is it so careless? The world needs the impact of organized goodness such as the church is supposed to be. As individuals we need to see to it that our lives are free from dissimulation, that they are sincere and true.

Our God and Father, in infinite mercy Thou hast promised forgiveness of sins to those who repent and believe! We pray that Thy mercy may be shown to us, and that our sins may be pardoned. May we be strengthened in all goodness, may we be led unto eternal life! Through Christ. Amen.

Monday, 22nd. Matthew 13. 31-33.

We have here two parables with obvious meanings. The Son of man is planting His society in the world. Beginning as a very small thing it may be as two men who go forth into a strange city or province, but growing until at last it becomes the gathering place of all manner of ideas and institutions. It begins as an unpretentious thing, it becomes the nesting place of precious things. Could anything more commonplace happen than the arrival of two or three men in Philippi? Yet out of it there came the development of an institution destined not only to transform European history and law, but to take hold of all that was finest in art, poetry, philosophy, and give it shelter and security.

Or note the idea of the leaven, a thing which men made the symbol of what was base, but which Jesus used to illustrate the best and highest. Again it is comparatively small and insignificant, but it has the power to transform everything in which it resides. In the parable of the mustard seed you see the development of Christianity as an organism, an institution; in the parable of the leaven you see it as an influence, transforming society and making it palatable, a means to the enrichment of life. When the ideas, emotions, societies of men are permeated with spirituality they become life-giving.

O God, almighty and eternal, we pray that Thy grace may cause faith, hope and love to abound in our lives! Help us to lay hold on that which Thou hast promised, to hope for the life that is life indeed, and to love those things which are according to Thy will. For Christ's sake. Amen.

Tuesday, 23rd. Matthew 13. 34-43.

Every happening among men is really a parable, that is to say, it enshrines a thought, a gospel, to him who has eyes to see and ears to hear. A potter, a woman sweeping her house or making bread, a farmer or shepherd, an old rag, a plummet line, a girdle, a fan, can be made significant. Yet sometimes the interpretation needs further interpretation, and that was so with the parable of the tares.

Note that Jesus is not talking about what may happen in the kingdom of heaven: He

is speaking about what may happen in the world. Here it is possible for evil to be disguised as good. At first it is difficult to discern the difference between a good man and a bad man. Why there are wicked men in the world is not the problem which Jesus discusses, but the fact that wicked men can be planted in society and made to look as attractive as good men is a point to be noted. Further, it is not the way of God to destroy society because there are false men abroad. To set about uprooting the bad might involve uprooting the good. What is needed is watchfulness lest the kingdom become confused.

The prevailing condition will remain until the day of Christ's second coming. Then His kingdom will be supreme, all other kings and rulers giving place to Him. In that day every pernicious man whose influence has caused people to stumble will be taken out of society and sent to the place of punishment. Then the good man's life will shine radiantly. Until then we must face the fact of the existence of good and bad in society, and try to conserve the good, believing that in the end goodness will reign supreme.

O God most high, most holy, we praise Thee! Thy words are wonderful, Thy ways are perfect. When we were undone and ruined Thou didst come to our rescue. When our flesh seemed utterly corrupt Thou didst make it the mantle of Thy presence, and didst reveal Thy glory and Thy grace. Accept our thanksgiving, and help us to live according to Thy will! For Christ's sake. Amen.

Wednesday, 24th. Matthew 13. 44-46.

It is obvious that Jesus uses His stories to point certain great truths, and does not discuss or consider for a moment other aspects of the stories.

The hid treasure was a thing a man stumbled on. He may have been making a pilgrimage, he may have been toiling with a plough. He unexpectedly came upon it. Immediately his life was changed. Joy surged through him. Everything else was trivial in comparison. Nothing was worth holding in the light of his discovery. It was not a thing to be careless about. It now became the object of quest.

Carr suggests: "Christ is found of one who sought Him not,—the woman of Samaria, the jailer at Philippi, the centurion by the cross. Call the kingdom of God the consciousness of absolute and unbroken union with Him who is love, wisdom, goodness and power, and it is plain that everything may be freely sacrificed to gain it."

In Jesus' day the pearl was esteemed as more precious than emeralds or sapphires. The parable presents a man engaged in the business of finding precious things. He is a man of knowledge and discernment, he knows what he is seeking, he knows differences in value. Plumptre says: "The man has been seeking the goodly pearls of wisdom, holiness, and truth, and has found them in at least some of their lower forms. Then he is led to the higher knowledge of communion with the life of Christ, and for that is content to resign all that before he has prized most highly. Such was the history of St. Paul when he counted all things but loss for the excellency of the knowledge of Christ Jesus our Lord. Such in after days was the history of Justin Martyr and Augustine. Such in our own time has been that of many noble and true-hearted seekers after truth and holiness." May we become seekers after God in this fashion!

O God, when we think of the greatness of Thy works we seem too frail for Thy regard, we cannot understand how Thy grace becomes available for us! Yet Thy Son died for us, and in His death Thou didst commend Thy love to us. Help us to love Thee, and to surrender all to Thee! Amen.

Thursday, 25th. Matthew 13. 47-58.

In the parable of the tares we have the existence of good and bad in society; in this parable we have the fact that in the evangelistic effort of the kingdom we are likely to catch different types, some honest and sincere, some coarse and unfit. Men of varying characters and different motives will be found in the kingdom. What are we to do? After exerting all necessary care we would be liable to make mistakes. We must go on with our work "until on the quiet shores of eternity those fitted for the task can make the just discrimination."

Jesus would have His disciples learn His method. He does not disparage the old: He uses it, and interprets it. Any student knows how minute was His acquaintance with the Scriptures and traditions of the past. Yet He saw further, and reached the universal aspect of things.

We need to realize the universality of the gospel. We are to conserve the old and precious things our fathers learned through fellowship with God. We are to keep the channels of grace and truth open so that new and divine resources may come to us. We are to be ready for every emergency. Our houses should be well stored, so that when needed we have something available. Some preachers have locked the doors of many chambers of their minds, and thrown away the keys. They can only go back and back to the one or two chambers still open. They have no power, no freshness. They are like the religious teachers in Christ's day, men who spent their time quibbling. They should learn of their Master, and become resourceful, interesting, alert, ob-

servant, seeing the poetry and the divinity in life.

Nazareth was hopeless. It had no imagination, it could see nothing beyond a man's antecedents. "If Jesus had not received an orthodox training He necessarily could know nothing about religion. We know His family. He cannot put anything over in Nazareth!"

How churlish, how stupid! And what a loss it was to them! He could not do any mighty works among them; He was defeated by stupidity. As Horton says: "He does not punish them for their unbelief by refusing to exhibit His powers; but they by their unbelief make His works impossible. Unbelief is spiritual suicide, self-separation from the source of truth and life and love."

Our God, we rejoice in the word that Thou retainest not Thine anger for ever, because Thou delightest in mercy! We praise Thee for the comfort which springs from the knowledge that the Son of God loved us and gave Himself for us. We pray that by His stripes we may be healed. Help us to drink of the water of life! May it refresh us for the life of today! Amen.

Friday, 26th. Matthew 14. 1-12.

The Herod of this passage was Antipas, son of Herod the Great, and tetrarch of Galilee. His mother was a Samaritan. He was married to the daughter of an Arabian king named Aretas. His brother Philip was a quiet, retiring man, who had married a proud, ambitious woman named Herodias. By her he had a daughter named Salome. Antipas began an intrigue with Herodias, and she abandoned her husband for him.

Antipas was a man of affairs, a builder of cities. He was the Herod to whom Pilate sent Jesus. He knew the laws, customs and traditions of the Jewish people. He would not tolerate opposition, and was incensed against John the Baptist because that fearless prophet had denounced his crime to his face. Herodias fired the flames of vengeance, and the result was the imprisonment and execution of the man of God. But Herod had reckoned without his conscience. He became a hunted man, and when news of Jesus reached him he fancied that this might be John returned from the dead. If so, what unhappy fate might be tracking him?

Unhappy Herod! How ignominious thou art! Pride of birth, dignity of position, intellectual ability, all are trailed in the dust as we read thy record in these few words! Thou didst prove traitor to thy family, thou went shameless in thy sin, thou didst feast thine eyes on the impure actions of a little girl, the daughter of the woman thou hadst stolen from thy brother, thou didst murder a good man because he defended truth and honor, thou wouldst fain have fastened thy fingers around the throat of the Son of God because He also stood as thine accuser! Thy name is vile! The memory of thy misdeeds has never died! In every nation and tribe, 2000 years after thou art dead, men shrink from thee with loathing! Yet thou mightest have been honored and loved of men, as thou mightest have been blessed of God. Why wouldst thou die? And why will we die to whom God offers mercy?

We thank Thee, O God, that Thou delightest in mercy! The exceeding riches of Thy grace are beyond our powers of comprehension. Thou canst forgive, Thou canst subdue, Thou canst cleanse from the guilt and power of sin. We pray that Thy pity and compassion may reach us, and that we may be weaned from sin and made to love holiness. For Christ's sake. Amen.

Saturday, 27th. Matthew 14. 13-21.

Jesus evaded meeting with Herod. Sorrow for the loss of His friend, a desire to be alone, and a desire also to avoid a clash with Herod at a time when feeling was running high and the whole nation horrified at the crime, led Jesus to take ship and go to the region around Tiberias. Public excitement, combined with the occasion of the passover festival, when crowds of pilgrims traveled to Jerusalem, led to great companies being abroad and flocking to the spot where Jesus was resting. A crowd always fascinated Jesus. He could not look upon it without emotion. He pitied its sick ones, and was moved with compassion toward them. His day of rest was therefore a day of toil, and evening overtook Him and the crowds.

This miracle is the only one recorded in all four gospels. Plumptre says of it:

"(1) It was the fullest manifestation of the sovereignty of the Son of man over the world of nature. The act was distinctly, if we accept the facts of the case, one of creative power, and does not admit, as some of the works of healing might seem to do, of being explained away as the result of strong faith or excited imagination on the part of those who were its object. (2) No narrative of any other miracle offers so many marks of naturalness, both in the vividness of coloring with which it is told, and the coincidences, manifestly without design, which it presents to us. (3) The nature of this evidence will be seen in all its strength by combining the facts of the four records. (4) It became the text of the dialogue at Capernaum in which communion with the life of Christ was shadowed forth under the figure of eating the flesh of Him who is the true Bread from heaven."

It is easy to dismiss people. How prone we are to say, The time is up; let us go

home! Jesus was loath to get rid of people until their needs were satisfied. The mark of a true pastor is a deep love and enjoyment of people. He likes to have folks around him.

The disciples failed to appraise the lad and his lunch. A small boy may have significance for the world, whether he be a lad called Napoleon, clambering over the rocks of Corsica, or a peasant boy called David Livingstone, on a Scotch moor.

We know who Jesus was, and therefore know His power. The crowd in the desert saw His power and inferred who He was. To each of us Jesus becomes bigger than His act. We learn to love Him for Himself alone.

O Thou King eternal, whose majesty and power are revealed in all things, we adore Thee! Thou doest wonderful things in righteousness. Thy faithfulness is everywhere displayed. Thy promises are yea and amen. Thou performest all that Thou hast said. May we know ourselves as belonging to Thee! May we realize that Thou art ours! For Christ's sake. Amen.

Sunday, 28th. Matthew 14. 22-36.

While kings and officials were plotting to take His life the multitudes would fain make Jesus king. The Master therefore sought solitude, and went alone onto a mountain in order that He might hold communion with His Father.

How much of human life is involved in the word "But"! Jesus in the ecstasies of communion with God, BUT the disciples struggling to keep their craft afloat on the wind-swept deep! Between the hours of three and six in the morning they found themselves in the middle of the lake, 3½ miles from shore, and contending with a head wind. Jesus looked down from the mountain, and saw what was happening, and so walked toward them. He trod on the waves as on dry land.

Horton comments on Peter's experience: "No narrative is more charged with spiritual meaning. The impulse of faith launches us towards Jesus. We are afraid when the obstacles appear. The cry of distress elicits at once the rebuke and the saving power of Jesus. His hand is stretched out; we are in safety with Him. It is a passage to brood over, and to make our own, because the time comes to every man when he sinks in the deep waters and they threaten to go over his head. Then to experience the helping hand of Jesus is salvation; we are in port if we have Thee! . . . . It is a marvelous passage. Persecuted, driven out from His land, Jesus is always the same, compassionate, beneficent, in communion with God, ready to help His distressed followers. We are not often in the storm which requires His miraculous approach across the waves, but we are always in need of the bread which He alone can give. 'They have no need to go away' is very reassuring."

Thy love, O God, passes all comprehension! We can do nothing worthy of it. We cannot feed it, we cannot change it. When we are weak and helpless, when we are sinful and depraved, when we are prodigal, it is still there, yearning for us, watchful for us, believing that we will come to its embrace. We come to Thee now, O Lord, and we pray that Thy goodness may lead us to true repentance! For Christ's sake. Amen.

Monday, 29th. Matthew 15. 1-9.

Jesus is now involved in controversy with the externalists in religion, with those who insist on the obvious, who make religion a matter of ritual, of genuflection and washing and tithing. Very precise are they in their rules and regulations! Most critical and censorious are they of all who do not observe their rules! Once they said that Jesus ignored the law; now they charge that He ignores tradition.

Jesus is very severe in His rejoinder. He charges them with deliberately perverting the law of which they professed to be the custodians. They acknowledged that the Ten Commandments were the word of God, yet they so interpreted a plain injunction as to invalidate its authority. Slaves to the letter, they had whittled away the true contents of the word. For if a man were to see his parents lacking bread he could say, "The money you need I have given to God's cause," and these champions of tradition would condone the outrage and say that the man was fulfilling the word. Jesus would not tolerate such a travesty of religion. He demands simple piety, kindly and generous deeds, a willingness to shoulder our brother's need. He insists that days and places and institutions are all subject to the law of human need.

Have we accepted this principle? Religion must not be used as a barrier to sympathy, or as a means of evading our direct obligation to protect and help those who are dependent on us. When Christ demands our all, and says that if we love father and mother more than we love Him we cannot be His disciples, He is not creating a situation in which a man is exempt from simple duty. He is insisting that kindness, sympathy, helpfulness, are the biggest and most imperative things in the world.

O Lord most holy, O God most mighty, men as well as angels praise Thee, and for greater cause! Thou hast redeemed them, and led them from glory to glory. On them the effulgence of Thy glory appeared in the face of Jesus Christ. We thank Thee for Thy power as displayed in Thy providence and redemption. We pray that it may quicken us to newness of life. Amen.

Tuesday, 30th. Matthew 15. 10-20.

Jesus could not waste time on trifles. Life was too big a responsibility for Him to spend it discussing points of etiquette. Purification was an important matter to Pharisees. They could not understand a man sympathizing with people more than he upheld the ceremonies of the synagogue. Jesus told them that they were putting their own opinions in front of the word of God. Bruce says:

"The aim of the rabbinical prescriptions respecting washings was not physical cleanliness, but something thought to be far higher and more sacred. Their object was to secure ceremonial purity, that is, to cleanse the person from such impurity as might be contracted by contact with a Gentile, or with a Jew in a ceremonially unclean state, or with an unclean animal, or with a dead body or any part thereof."

Jesus felt that they had false views of life, and were generating false views of God and of religion. Hence His severity.

It is not what you eat or what you touch that creates a religious offence. A man is not necessarily common or vulgar because he does not observe ceremonies. A religious man may be singular, but that is because he is pure and upright in heart.

Instead of being afraid of these influential men Jesus deliberately challenges their teaching by turning to the crowd and saying, God will not tolerate those ideas and practices which are contrary to His spirit. It is not what you eat, it is what you think, and feel, and plan, and do, and say, that defiles you. If your teachers cannot see a thing so obvious they will fall into a ditch, and if you are as blind as they you will stumble along with them. Food is one thing, morality another.

Carr says: "The enumeration of what proceeds out of the heart follows the order of the commandments. Evil thoughts, harmful reasonings, form a class under which the rest fall, indicating too that the transgression of the commandments is often in thought, by Christ's law, not in deed only."

Thy throne, O God, is in the heavens! All who behold Thee combine to praise Thee as a God of love and of light. Wilt Thou help us to reverence Thy law! May our loyalty to Thee control all our thoughts and deeds! In Christ's name. Amen.

Wednesday, 31st. Matthew 15. 21-28.

Here is one of the startling facts of the New Testament. Jesus encounters a woman of Syrophenicia, a heathen, a foreigner, one whose ancestors were worshipers of Baal, and he finds her a deeply religious and believing soul. In later days Cornelius was found in this same region. How the woman heard of Jesus and came to trust His power we do not know.

She was a wonderful woman. Her devotion to her daughter is shown in her prayer. She is identified with her child; the boon she craves will be a mercy to herself. She has heard the Jewish expectation, and that many are believing that Jesus may be the Messiah, and it is to the Messiah she cries.

Why did not Jesus answer her? Carr suggests: "Jesus by this refusal tries the woman's faith, that He may purify and deepen it. Her request must be won by earnest prayer, lest the light winning should make light the prize."

The attitude of the disciples was different. They would have sent her away as a nuisance, rather than by granting her request. However, Plumptre does not quite take this view. He says: "Their words, as interpreted by our Lord's answer, were in some sense a plea in favor of the woman. They wished Him to grant what she asked for, and so to dismiss her. And yet we feel that their words were far harsher than their Master's silence. They wanted only to be rid of her presence, which had followed them from the streets into the house; to be freed from the loud eager cries, which vexed them." I give this interpretation though I think the same motive prompted them as when they wanted the little children sent away; only this time it was accentuated by their hatred of foreigners.

Jesus is embarrassed by the challenge in the woman's plea. How can He do His work if He once embarks on the task of healing the Gentile world? He must be narrow and exclusive in order that He may become universal. Let Him do His work in Israel, and then the world will know its healer. So He holds Himself aloof.

Moreover, He tests her to see if she has penetrated to the heart of the Messiahship which she ascribes to Him. He replies in a characteristic Jewish phrase, but it does not deter her. She senses His heart, His purpose, and with a woman's intuition reaches to the center of His being. Jesus marvels at her faith, and grants her request.

Let me again quote Plumptre: "It is obvious that the lesson of the story stretches far and wide. Whenever man or woman is by birth, or creed, or even sin, among those whom the heirs of religious privileges count unworthy even of the lowest of spiritual blessings, among outcasts and heirs of shame, the excommunicated and the lost, there the thought that the dogs under the table eat of the children's crumbs may bring, as it has often brought, the faith that changes despair into something not far short of the full assurance of hope."

O God, we pray Thee to lighten our minds more and more with the light of the everlasting gospel! Graft in our hearts a love of the truth, increase in us true religion, and nourish us with all goodness! For Christ's sake. Amen.